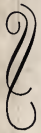


The INSTRUCTOR

Feb.
1941



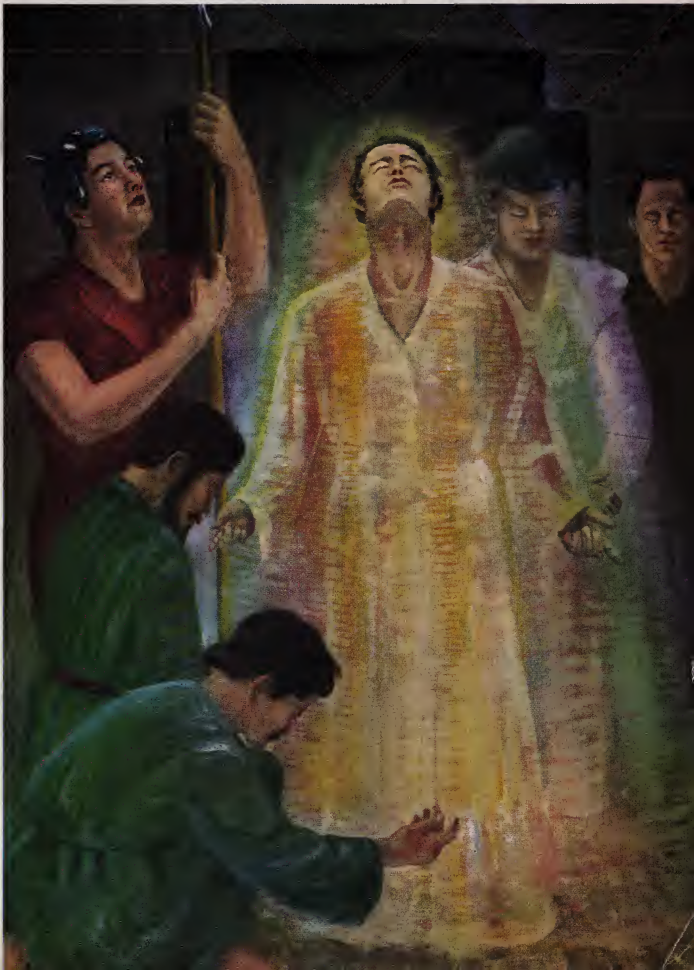
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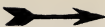
SONS OF
HELANAN

Encircled
by a
Pillar
of
Fire

Helaman 5:23)

(See page 67)





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SAY THAT YOU SAW IT IN THE INSTRUCTOR

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What does it mean to have God in our lives? The answer to this question may be found on	page 61	Has anyone ever been converted to the Church through an argument on religion? See	page 64
If you are inclined to poison yourselves by slow degrees, you should read the article on	page 65	How precious stones cut a figure in our Sunday School, is told on	page 66
Your lesson helps will begin on page 22		Laugh and grow fat with us, on page 112	



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyrighted 1941, by Heber J. Grant, for the Deseret Sunday School Union Board. PRESIDENT HEBER J. GRANT, *Editor*. GEORGE D. PYPER, *Associate Editor*. ALBERT HAMER REISER, *Mgr.*

Vol. 76

FEBRUARY, 1941

No. 2

"DRAW NEAR UNTO ME"

One time, when Lincoln was in the White House, a group of clergymen called to see him. They wished to discuss the question of slavery. In their conference with him they urged him to issue at once a proclamation freeing the slaves. Thus, they reasoned, the President might be sure that God was on his side. Lincoln, doubtless with a twinkle in his eyes, replied:

"Gentlemen, I am not nearly so much concerned to know whether God is on my side as I am whether I am on His side."

That is a tremendously important distinction, especially in times like these. But how is one to know whether or not he is on God's side? Angelo Patri, the other day, wrote that he has lately received a number of letters "from adolescent boys" asking about God. Like most of their generation, they are troubled about religion. It would be a source of peace and happiness to them if they could be sure they were on the side of God.

As a matter of fact, the Lord has often told mankind on which side of every question He is. Part of this revelation is in the Old Testament (the Ten Commandments), part in the New Testament (the Sermon on the Mount and other teachings of Christ), part in our *Book of Mormon*, and part in our *Doctrine and Covenants* which has been given specific-

ally to our dispensation for the guidance of mankind. If, therefore, one believes in God and in His revelations, one has need only to turn to these in order to find out whether or not he is on the Lord's side. If, however, one does not accept any of these books as the word of God, one is in a bad way, for where else can one turn? Not, certainly, to any man, for man has not known, of his own wisdom, how to run this world, as anyone may see by looking around him.

A prominent business man observed to a friend the other day: "Most of the trouble I have, when I have any, is to decide what to do. Once I can make up my mind, the rest is easy."

God helps us to decide. This power to understand, so as to make a right choice, comes, usually, from the Holy Ghost. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things." First we *know*, then we *decide*. And in both the learning and the deciding process, we are aided by the divine power.

But the Lord also, through His Holy Spirit, sustains us after we have started on the road which we may have decided to take. This strength is needed by us all, for, to most people, the temptation is very great to leave the Way even while

they are on it. With additional help they are able to pursue the chosen course to the end of their life. "The race is not to the swift, nor the battle to the strong, but to him that endureth to the end."

If the present generation, which is so disturbed over questions of life and religion, as they seem to be everywhere throughout the world, could only have a proper knowledge of God, it would be one of the most stabilizing things that could come to them. "This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou has sent." They would not then, as Patri says they do in their letters to him, ask why God "does not stop this awful war." Patri's answer was correct: "God did not start this war." The very question implies a lack of knowledge of God, His character, His relations to man, and our responsibility to Him for our behavior in the world. The war came because man has selfishly

insisted on his own way instead of finding out God's way and following it. "Thy will be done *on earth*," the Lord's Prayer says, "as it is in heaven." And Jesus prayed, "Not my will, but Thine, be done."

This attitude of Christ's toward the Father is what men should imitate. And to the extent that they do so will war, with its multitude of horrors, be banished from the earth and be supplanted not only by peace, but also by love and happiness. The Golden Rule, so much neglected in our world, is still the rule of a joyful life.

It has always been the purpose of the Sunday Schools of our Church to teach its members about God and His ways, so that they might have sufficient knowledge to choose which side they should be on and then have enough strength to be able to continue in the line of their decision to the very end of the road.

When
LINCOLN
Called
A
Day of
PRAYER

Thursday,
April 30, 1863

When Lincoln called a Day of Prayer
His hope was at low ebb—
Mad treason wove a fail, a snare
In sorrow's leaden web,
A burdened people faced despair
From President to pleb.

Grief's miasma upon the air
Thick veils of murky doubt,
Our nation's representatives
In concourse deep, devout
Proclaimed a day of faith and prayer
To put dire fear to route.

They called upon His holy name
In tried humility,
Today as yesterday the same,
Firm Friend of Liberty—
To faith's acclaim the answer came
That changed their destiny.

When Lincoln called this Day of Prayer
He did not call in vain,
All-Father, merciful and fair
Did not his cause disdain;
Hope quelled despair, faith lightened care,
A nation's goodly gain.

—Minnie I. Hodapp.

THE SUNDAY SCHOOL BEAUTIFICATION PROGRAM

"How can the Sunday School do its part to contribute to the Church Beautification Program?" This question has been asked by the Church Beautification Committee, and we answer, "The Sunday School will do its share and more!"

Not only does every Sunday School take pride in the betterment of its environment, but each individual class will be happy for the chance to cooperate in this improvement. The work of beautification has been divided among the various Church organizations. To one has been allotted the improvement of the grounds, to another the Chapel, to yet another the halls, etc. To the Sunday School has been given the responsibility of beautifying the *class rooms*. We greet the opportunity to make this contribution, for aside from the joy of seeing our churches beautified, we are sincerely convinced that faith prospers only where there is work. We accept, therefore, the responsibility of improving the looks, adequacy and comfort of the class rooms, for in this project every member can participate and thus share in the joy of the combined accomplishments.

The Sunday School General Board suggests the following plan to every Sunday School:

- I. Every Sunday School class is to undertake a monthly project for the improvement and beautification of the class room. There will be eight projects (covering a minimum of eight months) in the following order:

1. *Improvement of the walls.*

Plastering, repairing, calsomining, papering, paper cleaning.

2. *Improvement of the floors.*
Repairing, painting.
3. *Carpeting of floors.*
(Especially recommended for the lower grades.)
4. *Painting and varnishing furniture.*
5. *Improvement of drapes.*
6. *Obtaining pictures for the walls.*
7. *Obtaining a new piece of furniture.*
8. *Obtaining visual aids.*
Blackboards, charts, illustrative pictures, etc.

- II. Responsibility and direction should be as follows:

1. A member of the Stake Superintendency should be responsible for the Stake supervision.
2. A member of the Ward superintendency (with the responsibility of Division I—Physical conditions: see Handbook) should be responsible for the Ward work.
3. The teacher of each class should direct the class activity in cooperation with a member of the class who may be selected by the group as a "classroom manager."

- III. A record of the activities and accomplishments in the Wards should be included in each regular Sunday School monthly report sent in to the General Secretary at Salt Lake by the ward Sunday School secretary. He should check with each class teacher and give us a complete report.

We are cognizant of the fact that these activities will have to be flexible in order to comply with the Ward Beautification Plan as prepared by the bishop of each Ward.

WORSHIP

By Ernest A. Lawrence

I went to church today. It was glorious. God the Heavenly Father, the Lord Jesus Christ, and the Holy Ghost were there. They rested upon the pulpit where their presence was felt and realized. The congregation sensed the magnitude of the Heavenly influence. Everyone was quiet and reverential. There was no whispering and no moving about within the congregation or the pulpit. There was no unnecessary or derogatory remarks by the authorities to mar the serenity of the beautiful occasion. There was no advertising about the auxiliaries to suggest an unsavory atmosphere.

Everyone sensed that it was Sunday, the Lord's day, set apart for worshipping assembly. Everyone realized that they were secluded in the Lord's house which shielded

them from worldly influence. Complete harmony prevailed throughout the hour of worship. The time did not drag because the meeting was not unduly long. There were no minutes wasted.

The choir rendered music that lifted the hearts of the people toward Heaven. The congregation raised their voices in song thanksgiving. The prayers were humble and sincere. The speaker declared his subject with inspirational logic.

The doxology rang out and the people praised God with the fulness of their minds and hearts for such a grand spiritual service. It was a wonderful occasion. The congregation sincerely revered the presence of God the Heavenly Father, Jesus the Lord, and the Holy Ghost.

ARGUMENTATIVE RELIGION

There is an important distinction between an "argument" and a "discussion," which it is necessary to keep in mind in the conduct of a Sunday School class, particularly in the upper grades.

To "argue" or "debate" is to adduce reasons, or facts, why a given position or proposition is true or untrue; to "discuss" means to "judge" or to "weigh" a statement or idea so as to see it clearly in its separate parts. The derivation of the words "argue" and "discuss" gives us a clue to their proper use in religion. When we "argue," we make "clear" (Latin *argutare*) the reasons for holding a position, but when we "discuss" anything, we "shake" it up (Latin *dis* and *quatere*), so as to disjoint its parts in their relation to one another.

In a discussion the personal element is eliminated; our only aim is to understand; the emphasis is always, or should be, on the idea or the proposition under consideration. You state your position or conception, and I state mine, and that is all there is to it. Each of us, according to our lights, reflects over what has been turned into sight and accepts or rejects what seems to his mind to be true or false. But in an argument the personal element is always strong, and therefore more or less heat, though little light, is generated. When you have made a statement or an explanation and it is in conflict with another statement or explanation by someone else, each of you deems it necessary, in an argument, to "prove" his stand. Now, since no one wishes to be thought in the wrong in his thinking or conclusions, irritation, anger, and kindred feelings are aroused, and so clear-thinking and mental sight flee out the window. Thus contention arises.

Time out of mind, contention has been the bug bear of religion. In every dispensation it has existed, and in every dispensation it has been condemned by the prophets.

The *Book of Mormon* abounds in unfavorable mention of contention. Says the good king Mosiah: "O my people, beware lest there shall arise contentions among you, and ye list to obey the evil spirit, which was spoken of by my father [Benjamin]." It was contention among them that, in the end, destroyed the people of Zarahemla. Alma the elder urged his colony against "contention, one with another," and advised them to "look

forward with one eye, having one faith, and their hearts knit together in unity and in love." And Alma the younger, many years later, pointed out that, in critical times, such as are produced by war, there was a special reason for unity and love, without contention. "He that hath the spirit of contention," our Savior told the Nephites when he visited them, "is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another."

Equally pronounced against contention is the *Doctrine and Covenants*. The gospel, we are told there, was introduced in this dispensation "that there may not be so much contention," for "Satan doth stir up the hearts of the people to contention concerning the points of my doctrine." In section 95 there is a specific prohibition of contention (which is nothing else than argumentation) in connection with the School of the Prophets. It is characterized as "a grievous sin," "grievous unto the Lord." "Therefore," continues the passage, "I sent them forth to be chastened." Debate, argument, contention almost broke up the School in Kirtland. Hence the reproof. Moreover, when the same spirit manifested itself in the Zion of Missouri, the Lord said in explanation of the expulsion of the Saints from that section: "Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances."

Argument, contention, strife has no place in any gathering held under the auspices of the Church of Jesus Christ of Latter-day Saints.

Jesus never argued; he only stated what he held to be true; and his hearers did the arguing. Similarly the Prophet Joseph Smith never argued; he merely explained. It is doubtful whether any truth ever issues from an argument. On the contrary, truth generally comes out of a discussion, a free exchange of ideas, views, explanations. Argument nearly always generates heat, and a heated mind is not apt to see clearly.

Let our Sunday School teachers, then, beware of allowing any debate or argument in their classes. There can, of course, be no objection to a discussion—that is, an expression of opinions. But it should stop at that.

Contention is of the devil anywhere.



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GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*;
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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

LIQUOR IS A POISON

In scientific circles alcoholic beverages have long been classed among the poisons, but among the drinkers it is deemed only a means of inducing a genial mood or of drowning a sorrow.

It was the scientific aspect that was expressed, somewhat vigorously, by some psychiatrists, at a convention in Philadelphia last December. They insisted that every bottle of liquor sold in the United States be labeled as poison. It was not stated whether or not they would have the customary skull and cross-bones also put on these bottles. Why not?

After the convention sessions a symposium on alcohol was conducted by the American Association for the Advancement of Science. Here Dr. Merrill Moore and Dr. Abraham Myerson, both of Boston, and Dr. Leo Alexander, of Harvard University, "declared," according to a press dispatch, "that the Federal Food and Drug Administration should require all distillers to place on their bottles a label warning that the liquid is a narcotic drug which is definitely harmful.

"No new legislation," they added, "is necessary to institute such a ruling, because the present food and drug law empowers the administration to make rulings considered necessary for the health of the public." This was the opinion of Dr. Alexander. And Dr. Moore spoke to this effect:

"There is no reason why alcohol should not be labeled a poison in the same way that arsenic, carbolic acid and other poisons are labeled. If this was done it would be a step toward temperance and a decrease in our terrifically high rate of hospitalization of alcoholic addicts.

"Alcoholism," he declared, "is 1,000 times a greater problem than that of any other narcotic drug and the attack on it should begin with such simple approaches as 'warning, poison' labels on liquor bottles and perhaps on cocktail glasses."

"Every person who buys a bottle of alcohol should have the fact brought to his attention that he is about to drink a potential poison," Dr. Myerson added.

"Also," he said, "many cases of chronic alcoholism might be prevented by the greater use of vitamins, which correct alcoholic nervous disorders, stimulate the appetite, and overcome the need for a 'morning-after' drink which starts a vicious circle of alcoholic addiction. It might even be a good idea for bars to serve vitamin tablets along with the free lunch," Dr. Myerson declared.

"Perhaps a warning label on a bottle of whiskey might not have a sobering effect on many people but most people in the United States can read and understand the significance of the warning," Dr. Moore declared.

"Today the food and drug administration requires that manufacturers of even simple headache remedies specify the chemicals contained in them and label them to prevent their indiscriminate use. It is not too much to ask that alcohol be put in the same classification and perhaps this warning would keep thousands of persons out of our mental hospitals. It is an experiment worth trying."

To label liquor as thus suggested would undoubtedly be helpful to the temperance cause, and something should be done about it. We recommend that everybody write to the Federal Food and Drug Administration, in Washington, D. C., and urge that this be done.

RUBIES, SAPPHIRES, AND DIAMONDS IN THE SUNDAY SCHOOL

Sunday School pupils in the Third Ward of American Fork, Utah, do not have to wait for precious stones until they enter the Pearly Gates of the Apocalyptic city. They can get them on earth by making a "perfect record."

Not long ago that ward held an "honor day." It was for those who had not missed Sunday School in one, two, five, or any number of years in the immediate past. According to President David O. McKay, who spoke at the "honor" gathering, a gold pin is the award for perfect attendance for one year. A second perfect year brings a ruby, which is set in the pin; a third, a ruby; a fourth, another ruby, and so on up to five years; in the sixth perfect year the first ruby is replaced by a sapphire; a seventh, eighth, ninth, perfect record, brings a sapphire for each year in place of the rubies; after that the pin sees a gradual replacement of the sapphires by diamonds.

At this particular Sunday night meeting thirty-five persons received honors. These included Mrs. Emma Greening and three of her eleven children, one of whom, Harold Greening, had a perfect record for eight consecutive years.

We are not informed how this project is financed.

differentiated parts of the common lesson is necessary.

The Junior department for young people 12 and 13 years of age and the advanced Junior department for people 14 years of age correspond in age to the Deacons. Where the two departments are small and can be held together advantageously, they may be combined. Provision was made for separating these ages under certain circumstances. In some large Sunday Schools it is necessary to divide this group into several sections. Where such division is necessary, we suggest that it be according to age rather than according to sex or priesthood quorum affiliation. The 12 and 13 year old boys and girls should meet as members of the Junior department and the 14 year old people as members of the advanced Junior department. Where the group to be served is so small as to make division unnecessary or inadvisable, members of these ages may meet as one department, and the other department may be omitted.

Many large schools have already discovered that though the new plan sets up 13 departments, no more class rooms are needed because under the former plan large departments had to be divided into many sections and each section needed a classroom, whereas under the present arrangement departments are not so large and the number of divisions or sections of departments are fewer. In the aggregate no more classrooms are needed.

CLASS ROOMS FOR NEW DEPARTMENTS

A Sunday School, organized with the maximum number of departments under the 1941 plan and arrangement of courses of study, will have thirteen departments. Under the former plan there were ten departments.

With the maximum number of departments the Sunday School can satisfy the needs of every age-group in the ward. In some wards, there may be few and perhaps no members of certain age-groups. In such cases there will be no need to organize classes for the missing age-groups. In other words, the needs of the community govern the number of classes to be organized and the courses to be offered. It is not expected that every Sunday School will have every class. It is expected, however, that every Sunday School will have every class the community needs.

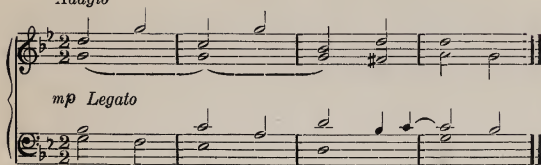
Limited housing facilities often make it necessary to combine classes. The Kindergarten and Primary departments courses are carefully correlated. It is advantageous to have these departments meet together for preliminary work, though meeting in separate groups in the same large room for the



**THE
FIRST MEETING HOUSE
OF THE FIRST PROTESTANT
CHURCH IN AMERICA WAS
BUILT IN SALEM, MASS.
IN 1634.**

PRELUDE

TRACY Y. CANNON

Adagio

SACRAMENT GEM FOR APRIL, 1941

(Deseret Sunday School Songs, No. 272, First Stanza)

I know that my Redeemer lives;
 What comfort this sweet sentence gives!
 He lives, He lives who once was dead;
 He lives, my ever-living head.

POSTLUDE

Adagio

Our Cover Picture

A PILLAR OF FIRE



By J. Leo Fairbanks

It is a picture, mainly, of two sons of Helaman: Nephi and Lehi, who dedicated their lives to preaching the gospel. By this time the Nephites had become "wicked."

"Nephi and Lehi," we are told, "did preach unto the Lamanites with great power and authority." In the course of their missionary work they were thrown into prison. And here, as they continued their preaching, particularly Nephi, they were "encircled about as by fire," which, although it could be seen, did not consume them, and "their hearts did take courage." It is Nephi that is "standing forth" in the picture. He with his brother, was later delivered by another miracle.



• Secretaries •



Albert Hamer Reiser, Executive Secretary

YOUR "BRAIN CHILDREN"

Sunday School secretaries have an interesting year ahead. Keeping up-to-date each Sunday with the minute book, the roll book and the weekly section of the monthly report may not seem interesting at the time, but the secretary who does this ground work thoroughly, efficiently and conscientiously has the confidence-building satisfaction of knowing that his work can be relied upon and used with telling effect.

If the secretary will give wings to his imagination, while he reads the following, we shall aim to help him realize what happens when he turns his "brain child" out into the world. The monthly report is that "brain child," for the present purpose.

Before he sends it away, it would be well if he will test it to see if it is adequate to represent him and his organization. Does it have the virtues of honesty, promptness, completeness and accuracy? Does it tell the truth, the whole truth and nothing but the truth? Is it neat and attractive or does it have a dirty face, and an unkempt appearance?

When it goes forth, its first stop will be with the stake secretary. Here the duplicate will be filed, ready for use. The original will travel on to Salt Lake City to the office of the General Secretary, where it goes to work, and how!

There really ought to be a law against working "brain children" so long and so hard. Maybe a "brain children's union" ought to be organized. Then they could bargain collectively for shorter hours and better working conditions.

Until that happens the reports will be used in the General Secretary's office until they wear out. They work every day. They are checked in and out. They are examined and tested and scrutinized. Many times each year they are assembled, one for every month from every school in every stake. At least that's the roll call and the schools which are not represented by a report are conspicuous for their absence. The displeasure and inconvenience felt by their absence are so great that the protests reverberate for a long time.

In these great assemblies of reports, a rapid-fire, searching examination is conducted. Then the reports are subjected to a vigorous cross-examination to test their accuracy and reliability. Some of them collapse miserably under this pressure.

This process goes on until all the testimony and evidence they possess is squeezed out of them.

In such great assemblies of ward monthly reports, where the General Secretary calls these "brain children" of the ward secretaries to the witness stand to give their testimony and to submit the evidence, such questions as the following have been answered, school by school and stake by stake:

Are the Sunday Schools better or worse in the matter of starting on time, having two-and-one-half-minute talks, conducting singing practice, and class work? Are they better or worse in holding superintendent's council meetings, prayer meetings and monthly report and business meetings.

How diligent is enlistment work being done? With what success? Is enrollment and attendance, based upon potential enrollment, better or worse?

When stake conference is held in a stake, do the people go to Sunday School or conference, or do they play "hookey" from both? How long does it take to bring them back?

How conscientious are the people in keeping their appointments to come to Sunday School on time? Do the superintendencies set a good or a bad example in this respect? The example is good, if the school is started always on time. Bad, if it is habitually started late.

These are only a few of the interesting and important facts which the General Board learns about each and every Sunday School in the Church. It gets the information from the ward secretaries' "brain children," the ward monthly reports.

It often happens that the General Board knows more about a Sunday School than its own superintendent. The General Board can tell some stake superintendents many things about the schools of their stakes which surprise them. The reason for this is that the General Board uses the monthly reports, whereas the ward and stake superintendents do not. Some of them do not know that the secretaries are giving birth to such "brain children" every month and that these children are going out in large numbers and telling the General Board "all the family business." It is high time the ward and stake superintendents were listening, for these reports tell only incidentally what kind of people the secretaries are. They are talkative to the point of being garrulous about the kind of ex-

ecutives the Sunday School superintendents are.

You secretaries owe it to your superintendencies to let them know that "somebody is talking about them." Perhaps the superintendents will pay more attention to these informative witnesses and give them something praiseworthy to report.

Secretaries must be faithful guardians of these "brain children" and see that they tell the truth, the whole truth, and nothing but the truth. Don't let anyone reach the "witness" to coach him to suppress the truth, to color or modify his testimony or to commit perjury.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

EVERY GOOD SUNDAY SCHOOL LIBRARY SHOULD HAVE MAPS

Nothing will clear the mists of the abstract in some Sunday School courses more than a good map. This is especially true of lessons following the History of the Restored Church, the Life of Christ, and the Travels of Paul.

Every good Sunday School library will have maps. Often, in speaking of maps, the question of expense arises. Some of the best maps might be prepared with little or no expense. For example, a class studying the life of Christ may be provided with a home-drawn outline of Palestine, showing only its general boundaries, with the Sea of Galilee, the Dead Sea, and the Jordan River. As the class follows the footsteps of the Master through the year, cities and landmarks may be located and drawn on the map. Where important events occurred, symbols may be drawn on the map—such as is done by R. M. Chapin, Jr., on his maps appearing periodically in *Time* magazine.

Another helpful home-made map can be fashioned with a piece of wallboard, a handful of carpet tacks, a slab of putty and a few daubs of paint. The map is drawn on the wallboard with pencil. Then the tacks

are nailed within the boundaries of the map. These hold the putty to the board, which is applied next. It is worked up into mountain ranges, plateaus, etc., and smoothed off for valleys, lakes, etc. When the putty is dry, the map is painted, rivers and lakes being colored blue, valleys green, and mountains red, etc.

Where mimeograph machines are available, the librarian may print up an abundant supply of maps of the United States, Palestine, the Old World, etc., for use in the class rooms.

Should you care to purchase maps for your library, here are some good ones available at the Deseret Book Store, Salt Lake City: Book of Mormon, 3x4 feet, \$1.25; Palestine of America, 8½x16 inches, 75c; Early Bible Lands, 18x28 inches, 75c; Wall Map of Palestine, 3x5 feet, 1.50; The Exodus, Wanderings of the Children of Israel, 3x5 feet, 75c and \$1.50; Palestine Divided Among the Twelve Tribes, 3x5 feet, 75c and \$1.50; New Testament, 18x28 inches, 75c; New Testament, 3x5 feet, 1.50; Pathway of Our Lord, 3x5 feet, \$2.00; Roman Empire, showing travels of Paul, 75c and \$1.50; Unmounted Wall Map on Modern Church History, 3x5 feet, \$2.50; Mounted Map on Modern Church History, 3x5 feet, \$3.50.

NO SURRENDER

We must not surrender a way of life for which those before us have so hardly fought. George Washington in the play, "Valley Forge," says, "This liberty will look easy by and by when nobody dies to get it." We must not make the awful blunder of letting our liberty slip through hands grown careless from being long accustomed to privileges for which Europe is again desperately struggling. Our way of life here, imperfect as it still may be, has proved itself capable of mending its own ills and, more than any other system in existence today, holds hope and encouragement for each individual.—W. T. Grant.



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

THE CONTRIBUTION OF SONG TO WORSHIP AND PERSONAL WELL-BEING

Song is the intuitive voice of the race and touches all the hopes, ideals, aspirations, faith and desires of all mankind and in addition, beautifully records the history and traditions of the same.

It is the optimism of life; and in our church music may be found the high ideals and teachings of the Master, all set to worthy and inspiring music. In fact, our Latter-day Saint Hymn books are source books of truth and beauty, overflowing with cheer, courage, comfort, consolation, hope, faith, and love; indeed they speak and voice the finest things of life. Without the knowledge contained in our hymns, how much of the Gospel truth would the young and even the old be deprived of?

How lofty their prophetic utterance; how noble their sentiments; how divine their wisdom, doctrine and beauty of expression; how sublime, yet simple their message; how charged with hope, comfort, and consolation their assurance; how gentle and calm their chiding; how satisfying their advice; how inspiring and noble their companionship and influence. All these and more are to be found in our fine hymns just for the seeking. At the fireside of song much wisdom then is obtainable and highly desirable, for song and good music are a most potent language and a direct means in finding the key to the heart of the individual and with a power to touch him on a level much deeper than the conscious level.

Perfection and glorification of personality is the plan of God; beautification and uplift are the purposes of music in worship, for through its majestic power, the glad tidings of the gospel are most inspiringly proclaimed and the personality of man most deeply and impressively touched and influenced.

Inspired song has power to transform and kindle new and friendly, kindlier fires of high resolve and courageous determination.

If hope is the poor man's bread, then fine song in worship is a satisfying meal to the sensitive, contrite, humble worshiper. It has great power to unite us and make our hearts, temporarily at least, "as one" evoking an atmosphere of acceptable worship as preparation for the presence of God's Holy Spirit. Music cannot exist in isolation, it is a social

art of the highest order; hence its power to unite and thrill masses of people.

In our musical ministry, let us carry it on in such manner as will be becoming in humble dignity and reverence, for the fruits of the spirit of music are peace, unity, cooperation, love, charity, zeal, and aspiration, etc.

Each song should afford a soul satisfying experience but it must be of the heart and not of the lip or head type so common among us, but of that kind which fires and exalts the soul, seeming as it were, to open the portals of heaven to join in with that vast and mighty throng of the heavenly hosts, glorifying God and praising Him.

This kind of song will raise the spirit to a new and better plane, giving assurance that all great trends are pointed toward the consummation of God's great purposes and that right and truth shall ultimately triumph and His everlasting "peace which passeth understanding," shall eventually fill the earth, coupled with a knowledge of Him and His doings.

Such songs or singing seem to touch us almost as if they were the voice of God. They at least are acceptable prayers to Him.

When we sing, let's say something, not merely mumble a text indifferently, for within each song is to be found a distinctive and vital message and this message and meaning should be translated into terms of common understanding.

For a message of love, kindness, cheer, courage, faith, etc., can be translated into and understood by every kindred, tongue and people.

The song of each Sabbath morning should afford a spiritual feast, their message, answer some desire, stimulate some hope or kindle greater faith and determination, for they are a fine refuge for the spirit, a well-spring for parched and thirsty souls, with power to revivify our spiritual centers and may greatly aid us in setting ourselves right with the world, at peace with ourselves and with our God.

The key to the hidden treasures and beauty of song lies deep in the heart of the text.

Discuss the following:

1. What are the essential features of a good song?
2. How did song originate?
3. What needs or purpose does it satisfy?

4. What is the difference between a hymn and a song?

5. Enumerate the most outstanding contribution to human uplift as found in our great hymns.

6. What hymns best typify these soul needs?

7. What do you consider the highest contribution of song?

8. Which of our hymns satisfy you most, personally?

9. How can we best overcome mumbling and lip type of singing?

10. Repeat together God's appraisal of

song as recorded in the *Doctrine and Covenants*.

11. Does our singing in the Sunday School measure up to His specifications?

12. Have you mastered the thought content of the text or just memorized the words?

13. Does your school sing words or express thoughts beautifully and expressively?

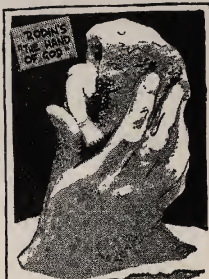
14. What is the most vital factor in song interpretation?

Song for the month. No. 143, "Children of the Saints of Zion."

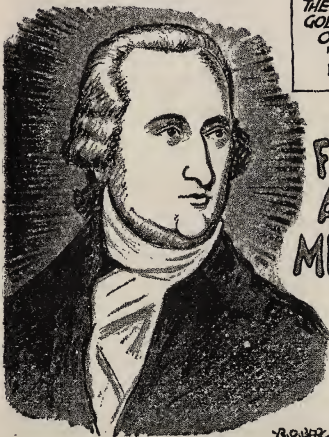
Church-wide hymn for the month. "Softly Beams the Sacred Dawning," No. 87, *L. D. S. Hymns*.



ALESSANDRO BONVICINO, 1498-1554, VENETIAN PAINTER, PREPARED HIMSELF FOR WORK ON HIS FAMOUS *RELIGIOUS PAINTINGS* BY PRAYER AND FASTING.



THE HAND, REPRESENTING GOD AS CREATOR, IS THE OLDEST SYMBOL OF "GOD THE FATHER" IN CHRISTIAN ART.



FREDERICK
AUGUSTUS
MUHLENBERG

LUTHERAN MINISTER OF NEW YORK, WAS THE FIRST SPEAKER OF THE HOUSE OF REPRESENTATIVES.



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman;
Adam S. Bennion

WHY A TEACHER TRAINING COURSE?

Than the saving of a human soul, there is no more important work that one can engage in. Says the Lord Himself, "If it so be that you should labor all your days and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father."

But the saving of souls is the work of a teacher, especially a teacher of religion. Christ's saying, therefore, is much the same as saying that the office of teacher is the most important, the most joy-begetting work, that anyone can have.

That is how vital teaching is.

Now, teaching is an art. That is, it is something to do, not merely something to know. But if teaching is an art, it has to be learned, studied, if one is to succeed in it. To mend a watch, to sing a song, to write a book, to paint a picture—all these require an apprenticeship, long training and discipline. How much more so, then, such a delicate art as teaching.

There is a popular belief that anyone who can talk, can teach a class: This is no more true than that anyone who can drive an automobile can also take his car to pieces and put it together again so that it will run smoothly. To be sure, there are persons who seem to be born to teach, just as there are persons who appear to be born mechanics. But the study of methods will improve the "born teacher," just as some preliminary shopwork will help the eye, the hand, and the mind of the "born mechanic."

In teaching one has to do with the mind as well as with subject matter. The mind, however, operates on certain definite laws and principles, and these one must know in order to teach effectively. That is the matter in a phrase—first, knowledge, and second, practice. It is harder to teach than it is to mend a watch, or to repair an automobile because two minds or more are involved. But to teach religion one must have more than knowledge. One must have a conviction concerning the worth of a human soul and the divine origin of the Gospel, the principles of

salvation. Without that his teaching is empty, a hollow shell. It is this conviction, this testimony that "puts across" the message of the lesson.

Now, in our Sunday Schools there are perhaps between eighteen and twenty thousand teachers who have had little or no training in the art of teaching. It is for these that the teacher-training course was established.

To awaken a boy or a girl to the spiritual life is the one essential thing in this world, and in order to do this necessary thing one must know how. This is the task of the Teacher-Training class to give.

LEADERSHIP

The following are essential for good leadership:

- A. Personality.
 - 1. Intelligence.
 - 2. Character, moral qualities.
 - 3. Individuality.
 - 4. Temperament.
- B. Cooperation.
 - 1. With fellow members.
 - 2. With those in authority.
- C. Imagination.
- D. Foresight.
- E. Versatility.
- F. Self-confidence.
- G. Enthusiasm.
- H. Organizing ability.
- I. Persistence.
- J. Knowledge of details.
- K. Service and sacrifice.

Leadership may be defined as: essentially a process of influencing the behavior of others.

Personality may be defined as that which makes one human being different from another.



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman;

UNION MEETING FOR APRIL

THE WORSHIP SERVICE

In many respects the opening exercises are the most important aspect of the Sunday School experience. In the worship service all are afforded an opportunity for a genuine religious exercise. Those who are properly trained meditate upon gospel themes, dedicate themselves to the Lord, and consecrate their lives to His cause; all partake of the sacrament, the outstanding single ritual in the Church; the children learn and the adults practice the "songs of Zion," the youth of the Church learn to deliver short inspirational speeches; prayers are uttered and unexpressed; and the ward leaders integrate the activities of the members through necessary announcements. Surely, this should be an inspirational period.

The Order of Exercises.

If the best results are to be secured. The Order of Exercises is very important. The recommended procedures represent the experiences of almost a century. Obviously the Church desires uniformity in the exercises regardless of where the Sunday Schools are located. The presence or absence of a Junior Sunday School may make a difference. Accordingly, the General Board has two plans (I and II below). Plan I, the traditional procedure is recommended for the usual school containing all members of the ward. Plan II is a new optional order for wards maintaining Junior Sunday Schools. For the typical school, Plan I has certain advantages: it provides for the Sacrament services before the dismissal of the smaller children and it provides for the separation of the children in the lower departments before the two-and-a-half-minute talks and the singing practice. Plan II may be used advantageously in the main assembly of a school maintaining a separate Junior Sunday School for the younger children. In this plan all exercises culminate in the Sacrament service—the prayer, the song practice, the two-and-a-half-minute talks, and the sacramental song. However, Plan II is optional. Many such schools will prefer the conventional pattern.

PLAN I

Preliminary devotional music	3-5 minutes
Announcements	4 "
Opening Song	4 "
Prayer	2 "
Sacramental Song	} 15 "
Preliminary Sacramental Service:	
Prelude, gem, postlude	
Administration of Sacrament	} 5 "
Separation of classes of small children to their departments	
Two-and-one-half-minute talks	
Singing practice	10 "
Separation of other classes to department work	} 45 "
Class period	
Reassembly for closing exercises	} 5 "
Closing song	
Benediction	

PLAN II

Preliminary devotional music	3-5 minutes
Announcements	4 "
Opening song	4 "
Prayer	2 "
Singing practice	10 "
Two-and-one-half-minute talks	5 "
Sacramental song	} 15 "
Preliminary Sacramental Service:	
Prelude, Sacramental gem, postlude,	
Administration of Sacrament	} 45 "
Separation for class work	
Class work	
Reassembly for closing exercises	} 5 "
Closing song	
Benediction	

The Successful Worship Service.

Obviously, the successful worship service requires careful planning and preparation. For this reason (and others), the Superintendent's Weekly Council Meeting is held. In order that the members of the superintendency will not neglect any item or get things in the wrong order, the Superintendent's Memorandum Form has been prepared. If it is put into use in the preparation meeting, everything will be arranged in advance and the exercises will operate on schedule.

Tardiness is one of the stumbling blocks in the path of the successful service. Unless ushers are provided and special seating arrangements are made, late comers will destroy the spirit of the best devotional exercise. Moreover, complaints from the pulpit will not correct the situation. Some wards have ushers hand cards to late comers requesting them to come early next Sunday. Whatever the method, it must be diplomatic and tactful.

Moreover, "static" may be caused by a variety of circumstances: the neglect of ventilation, so that a window has to be opened at the last minute; the failure to get the deacons in their proper position before the preliminary music stops; uncarpeted aisles, movable benches and chairs, metal sacrament cups, etc. Whatever the cause, "static" can be readily detected and eliminated. Beautiful surroundings—furniture, interior decorations, flowers—have a surprising effect on devotional exercises.

Procedure in the General Session.

The actual procedure employed to discuss this topic may very properly vary from stake to stake and ward to ward. The following procedures may prove effective:

1. Have a speaker discuss the importance

of the worship service, following in spirit the above outline. This talk should not exceed ten minutes.

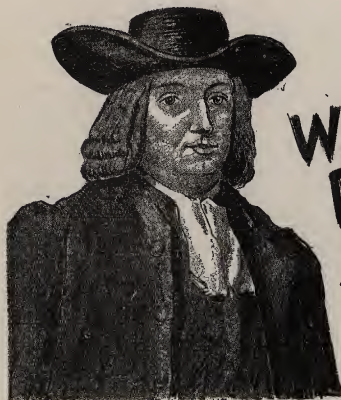
2. Have someone explain Plans I and II and their respective merits. Use a black-board or mimeographed sheet.

3. As an alternative, present a *model exercise*. Advertise the event in advance, supply ushers, explain seating arrangements, assign duties to organist, chorister, speakers, etc. (In this event, you should omit the actual administration of the sacrament).

Departmental Session.

In the superintendent's session arrange for the intervisitation of Sunday School Superintendents. Take those needing vision to the better schools, go along with them, and afterwards discuss with them what they saw. Also exhibit the Superintendent's Memorandum Form and explain its use. Order one for each Superintendency.

In the teachers' sections, discuss with them their responsibilities for the success of the worship service: seating arrangements, control whispering and inattentiveness on the part of students, tardiness and its control, two-and-one-half-minute talks, singing practice and its carryover into the classroom.



WILLIAM PENN

**QUAKER LEADER,
AND FOUNDER OF
PENNSYLVANIA, WAS
ONE OF THE FIRST
PROponents OF A
FEDERATION OF
NATIONS.**

- R. O. PERG -
Religious News Service



The Missions



General Board Committee: Alfred C. Rees

FROM PALESTINE



MOSES KHORAN OZOUNIAN

This is a picture of a boy in the Primary Department in far-away Palestine. His name is Moses Khoran Ozounian, and he is seven years and six months old. He lives in Aleppo, where there is a Latter-day Saint Sunday School.

In this branch school there are fifty members—or were in 1938; the president is Abraham Hindoian. The Primary class, to which Moses belongs, has ten members.

Brother Hindoian, who sent the picture in a letter to *The Instructor*, expresses his gratitude "to the Lord, and to you brethren on that side of the world, for the help we have received." And he asks for some "colored pictures of the Bible or the Book of Mormon, for the teacher in the Primary class.

God bless and protect you, Moses and Brother Hindoian and the Sunday School in Aleppo!



JUST BEFORE THE WAR

In Switzerland. The Jungfrau, from the Cog Railway. Left to right: George D. Pyper, Edward Feh, President Heber J. Grant and Elder Richard R. Lyman, Mission President.

Gospel Doctrine



General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin and Joseph Christenson

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned

LESSONS FOR APRIL, 1941

There are three lessons for this month. They are for April 6, 20, and 27, no lesson being provided for Easter Sunday, April 13.

Lesson 56 is entitled "Function of the Holy Ghost;" lesson 58, "Zion and Jerusalem;" and lesson 58, "The Gospel of the Kingdom." These are the discussion of revelations received by the Prophet within a few days of one another, and are therefore related in time mainly.

FUNCTION OF THE HOLY GHOST

Lesson 56. For April 6, 1941

Objective:

The Holy Ghost, which is our main source of spiritual knowledge, should be our daily Companion.

It is futile to spend time in the class discussing the mysteries of this subject—what the Holy Ghost is, how it operates, and so on. On the contrary, the time of the class ought to be taken up with a consideration of the practical aspects of the subject—how we receive the Holy Ghost, what conditions are pre-requisites to its reception, how we may be able to keep the Holy Ghost, and what our condition would be if we were to lose the Spirit. Such aspects of the subject one may put into practical use in life.

Lesson Development:

The questions here are numbered to correspond to the numbering of the several parts of the lesson as given in the Manual.

1. How old was Joseph Smith in November, 1831? What preparation had he thus far received for the work recorded in section 68? Who, probably, were with him during these days? Where was he living at this time? Give the specific directions in the revelation; the general ideas. What subjects are treated in the latter part of this revelation?

2. Whose names are mentioned in section 56? Who were these men? Tell something about each. How did Joseph come to receive this particular revelation? Is this way different from his usual custom? How did the

Prophet look upon the idea of going to the Lord for everything? What did he say to Brother Carter on this subject? What light does this statement throw on the fact that more revelations were given to the Church in the first years than in later years, even in the time of the Prophet Joseph? How can any particular man or woman receive divine guidance today?

3. Of the four men whose names are found in this revelation which left the Church and which remained in it? What was the reason for this apostasy or steadfastness? Was it in the men or in their environment?

4. What training, if any, should our preachers receive for their ministry? Compare in this respect Sidney Rigdon and Joseph Smith. How are people converted to religion? Compare the Apostle Peter and the Apostle Paul in respect to their educational advantages.

5. What is scripture? Show that the scriptures of the Bible and of the Book of Mormon were essentially the same as those of the Doctrine and Covenants. What would happen to the average Christian if the Bible were non-existent? What to the Latter-day Saints if all the scriptures were swept away? How is one to tell whether or not any particular utterance is scripture? Explain this passage, in section 1, verse 20: "That every man might speak in the name of God." Read the context, so as to have a clearer understanding of the passage.

6. Who is entitled to act as a bishop in our Church? What two functions does the average bishop exercise with us? What is meant by "a literal descendant of Aaron?"

7. What should be our attitude toward children? What was that of Jesus? In view of the fact that children have to take just about what is given them by grownups, in the way of temper, language, food, and so on, what should we do by them? Comment on the statement often made by unbelievers, "Children should be allowed to choose their own church." Is this done in education? In the choice of a vocation? In anything else? Why should this not be the case in everything a child has to do, religion included? Justify the passage that the sins of the chil-

dren shall be visited on the heads of the parents, if they do not teach religion to their offspring. How about your children?

8. Is it right to cut your lawn on Sunday? To go to the canyon for an outing? To go to a show? What things are mentioned as necessary to be done on the Sabbath day? Do you do these? Do you refrain from the others? By what three rules may we measure our conduct in relation to the law governing observance of Sunday? Do you apply these in your own life?

9. What "Zion" was meant in the revelation? Show that the revelation may mean us today.

Lesson Helps:

May we repeat: This is an extremely practical lesson, and should be kept down on the ground. How can we be led in our daily life by the Holy Ghost? That is the main point in the lesson. We do not need necessarily to be sad about it or go about our life outwardly over-serious or sorrowful; we should rather have a "joyful countenance." This is not at all incompatible with true religion. But going out after pleasure is quite another thing, if it is on a Sunday.

"To observe the Sabbath day properly is the plain duty of every Latter-day Saint—and that includes the young men and young women and the boys and girls. It may seem strange that it should be necessary to repeat this often-asserted fact. But there appears to be some people, and sometimes whole communities, who neglect this duty, and therefore stand in need of this admonition.

"The Sabbath is appointed unto you to rest from your labors. The Sabbath is a special day for you to worship, to pray, and to show zeal and ardor in your religious faith and duty—to pay devotions to the Most High." —Joseph F. Smith. (See the entire section, pages 301-311, of the *Gospel Doctrine*.)

References and Readings:

The Manual, lesson 56; section 69, the first 36 verses; this *Instructor* material; and such articles as you may have access to in books on the subject treated. Care should be taken, however, to stick to the *Doctrine and Covenants*, since that is what we are studying in this course, not the views of any particular man.

EASTER SUNDAY

April 13, 1941

ZION AND JERUSALEM

Lesson 57. For April 20, 1941

Objective:

There will come a time when the law shall go forth out of Zion and the word of the Lord from Jerusalem.

The passage from Isaiah (2:3) is not a literary parallelism, as is generally supposed by biblical scholars, but is a reference to two separate and distinct places—Zion on the American continent and Jerusalem in Palestine. This should be made clear to the class.

Lesson Development:

As in the previous lesson, the numbering in this part corresponds to that in the Manual for this lesson.

1. Why do you think the Prophet called this revelation "important?" What were the conditions under which he received it? How comes it that section 1 and section 133 were given in November, 1831, whereas many revelations are dated prior to this? Why are the words "Preface" and "Appendix" applied to these sections, respectively? Where was the Prophet at this time? Who were with him? What three revelations were received within a few days of one another?

2. What is meant, religiously and socially, by the word "Babylon?" Where was ancient Babylon, the city? Tell what you can about it. Why is there more vice and wickedness in a large city than in a small one, proportionately? Or is there? What are the major vices which we find in Babylon? How can we bring Babylon into the Church with us? What is meant by the phrase "coming out of Babylon?" Take stock of yourself as to how much of Babylon is in you; then take stock of your community for the same purpose. By what process can you expel Babylon from (a) your own life and (b) your community? Do you propose merely to take stock and let it go at that? Or do you intend to do something about it?

3. What is meant by the Return of Christ? When will this event occur? How? Explain "the hour of his judgment." What is meant by the word "nigh?" Whose time is involved in the phrase—ours or God's? What is the difference? How do you understand the word "divided" in the phrase "in the days of Peleg the earth was divided?" Justify your interpretation. What about the waters and their division and union? Enumerate as many separate points in the Great Restoration as you can.

4. How many events may be included in the final events? Are these the "last days?"

Who says so? How do you know? By what signs shall we know that the consummation is "nigh?"

5. What do you understand by "a great theme" in relation to the time in which we are now living? Is Mormonism a work of great magnitude? In what way? Or does it seem of small moment compared with some of the great movements among mankind? What about Christianity born in a cradle?

Enrichment Material:

It is easy to be dogmatic about the "last days," but it is best to confine our class discussion to what is actually known on the subject.

The practical aspect of this subject lies in our preparedness for any eventuality than in trying to get definite and accurate information about something that has never been clearly revealed.

Unbelievers are not at all impressed by the teachings of the scriptures in this matter of the "consummation of all things." Naturally they would not be, since they do not believe in what is known among us as the plan of life and salvation—that is, a divine scheme respecting the earth and its inhabitants, the everlasting covenant. Why should they? God has revealed this plan, however, in both the ancient and the modern inspired writings. The prophets may be trusted by the Saints, and the world may be let alone to put their trust in "the arm of flesh."

Readings:

The Manual, lesson 57, with the citations at the bottom of the pages; the reference at the head of the Manual lesson; the Commentary, where it is available; and *The Progress of Man*, Smith, chapters 34 and 41, which bear on this lesson directly in some of its aspects.

Application or Outcome:

As already suggested, it is the practical aspect of this lesson that should receive attention, rather than speculation. What are the things we should incorporate into our character by way of preparation for the Coming of Christ? Each individual can do the stocktaking for himself, and the class for the community. As we evaluate, so we must act.

The return of Christ has always been a thought to consider by believers in his mission. While men have often made mistakes in dates and conditions, yet the thought has been stimulating to faith and behavior.

THE GOSPEL OF THE KINGDOM

Lesson 58. For April 27, 1941

Objective:

The message of the latter-day kingdom is two-fold: one of warning and admonition and also of teaching.

In every dispensation of the gospel to man there is a specific message which it is the purpose to teach. In the time of Christ, for example, the message which the Apostles sought to get over to their generation was that Jesus, who had died, rose from the dead. The message served as the nucleus of all their teaching.

Similarly the gospel re-revealed through Joseph Smith the Prophet has a message, and it is the duty and obligation of the Church to deliver this message to all the world.

Lesson Development:

Here, too, the numbering of the group of questions corresponds to that in the Manual.

6. What is the meaning of the phrase "the gospel of the kingdom?" (This question should not lead to an interminable discussion of technicalities; the answer is found in the revelation.) How would you answer those who tell you they believe the conception of God found in the creeds? How those who speak of the imminent God? How would you describe the God of the *Doctrine and Covenants*? Show that this is the God of the *Bible*. What does the passage mean that speaks of the modern God as an "idol?"

How basic is the conception of God which anyone has? Illustrate either from your experience or from what you have read that one's conception of God influences one's conduct.

(b) In what way is Mormonism a message of warning? Warning against what? What do you understand by the phrase, "Him who made heaven, and the earth, and the sea, and the fountains of waters?"

(c) Tell about the missionary system of the Church. Who supports it? From what class are the missionaries drawn now? What does it cost per missionary per month or year? How many missionaries are there out in the field in any given year? Have someone read the passage beginning, "In that day . . . (verse 66).

7. Read or quote the passage from Matthew about the graves opening at the time of the resurrection of Christ. At what relative time will a similar event take place in the "last days?" Who shall take part in the first resurrection? Who are the "weak things of the earth?"

8. What alternative is placed before man-

kind in the preaching of the gospel? What connotations are there in the words "rewards" and "punishment"? Should we speak of "rewards" and "punishment" in connection with the gospel laws, or of "consequences," good or bad? Justify your opinion on the subject. What does "cut off from among the people" mean to you? Why should we not complain when we have made a choice of alternatives when our choice is followed by disagreeable results? What is the best thing to do in this situation? (The Chinese throw spit-balls at the gods when their prayers are not answered.)

Enrichment Material:

"Our Heavenly Father is more liberal in his views and boundless in his mercies and blessings than we are ready to believe or receive, and at the same time is more terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way, than his children.

"He says, 'Ask and ye shall receive, seek and ye shall find, but if you will take that which is not your own or which I have not given you, you shall be rewarded according to your deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things—who will listen to my voice and to the voice of my servants whom I have sent. For I delight in those who seek diligently to know my precepts, and abide the law of my kingdom. All things shall be made known unto them in mine own due time, and in the end they shall have joy.'" Joseph Smith, *Teachings*, page 257.

"The Lord declared to his servants, some eighteen months since, that he was then withdrawing his Spirit from the earth; and we can see that such is the fact, . . . and this

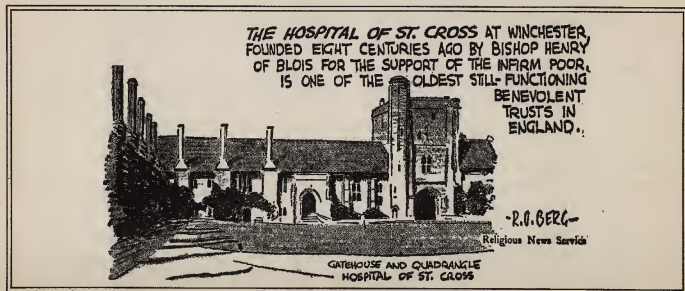
is, not all. The governments of the earth are thrown into confusion, and *Destruction*, to the eye of the spiritual beholder, seems to be written by the finger of the invisible hand, in large capitals, upon almost everything we behold." Joseph Smith, in January, 1833. *Teachings*, pages 13-18.

"I will now proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father and of the Son and of the Holy Ghost, and receive the ordinance of the laying on of hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God.

"These are the requirements of the new covenant, or first principles of the gospel of Christ. Then add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful, in the knowledge of our Lord Jesus Christ.'" Joseph Smith, *Teachings*, page 16.

Readings:

The Manual, lesson 58, with citations; *Doctrine and Covenants*, from verse 36 to the end of section; Commentary on the latter part of this revelation; *Teachings of the Prophet Joseph Smith*, under the various subjects taken up here.





Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett and Junius R. Tribe

ELECTIVE COURSE TO ALL MEMBERS OVER 18 YEARS OF AGE

Subject: **OUT OF THE BOOKS.**

LESSONS FOR APRIL, 1941

INDEX BOOKS TO PEDIGREES

Lesson 23. For Sunday, April 6, 1941

Text:

Out of the Books, Lesson Twenty-three.

Objective:

To learn how in Library research we may utilize the labor of indexers as a short cut in ancestor hunting.

References for Further Study:

Teaching One Another, Chapters 23 and 25.

Topical Outline:

- I. Munsell's Genealogical Index.
 - a. An index to printed American genealogies.
 - b. Relates primarily to New England families.
 - c. Arrangement and interpretation of entries given.
 - d. Are volumes referred to in the Library?
- II. Index to Genealogical Periodicals.
 - a. Scope of this work.
 - b. Arrangement of references.
 - c. Meaning of code symbols.
 - d. Following up citations.
 - e. Name Index.
 - f. Place Index.
- III. Index to Virginia Genealogies.
 - a. Period of years covered.
 - b. Scope and helpfulness.
 - c. Key and Bibliography.
- IV. Virginia Historical Index.
 - a. A monumental work.
 - b. Detailed name and subject index.
 - c. Provides references for individual names
 - d. Magazines to which it is an index.
- V. Marshall's Guide.
 - a. Standard reference guide to printed English pedigrees.
 - b. When published—not up to date.

- c. Families listed under (1) surname, or (2) peerage title.

Suggested Method:

The lesson text provides actual quotations from the index guides pertaining to the family of Cowdery. This family is selected because almost every class member knows of Oliver Cowdery, and there is interest in him already. The wise teacher—especially every teacher within reach of a genealogical library—will take the surnames of members of his class and look up references in each of the guide books named in the lesson which give promise of helping trace the line of these class members. It would be an excellent plan for the whole class to plan a visit to such a library, be introduced to each of these helpful volumes described in the lesson, and actually engage in consulting them for helpful references on their ancestral lines.

This caution should be given: If a person's ancestors, as far as known, all came from England, there would be small value in looking for references in Virginia or New England. Nor will these volumes be of direct help on families direct from Scandinavia; but there are similar volumes available for other countries, such as Germany, Sweden, Holland, etc.

The lesson may very well take the turn of a brief drill, until the class thoroughly understand the method of arrangement in each book and the interpretation of the code references or symbols used by each author.

Discussion Thoughts:

1. What index book is particularly helpful to those tracing families that lived in New England? In England?
2. How important is it that a researcher on any line thoroughly exhaust all possibly helpful sources before drawing final conclusions?
3. Were all the references cited on the Cowdery family of equal help in solving the ancestry of Oliver Cowdery?
4. Which ones, in your judgment, would assist most? Why?
5. What saving in time and labor can be made by using index books to pedigrees?

EASTER SUNDAY

April 13, 1941

SELECTING BOOKS IN THE LIBRARY

Lesson 24. For April 20, 1941

Text:

Out of the Books, Lesson Twenty-four.

Objective:

To demonstrate how to choose wisely books that will help most in solving your research problem.

References for Further Study:

Teaching One Another, Chapter 26; Methods of Genealogical Research, Lesson 21.

Topical Outline:

- I. Discrimination in Choice.
 - a. The waste of haphazard reading.
 - b. Finding the needed book in the shortest time.
 - c. Ability and judgment required.
 - d. Solving the problem in hand.
- II. Cowdery Genealogies.
 - a. Rule for research to remember.
 - b. Sources to consult in the Library.
 - c. Cowdery references found.
- III. Use of a Printed Genealogy.
 - a. Consulting the name index.
 - b. How to save time in this.
 - c. Tracing the line of Oliver Cowdery.
- IV. The Fuller Family.
 - a. Line of Oliver's mother.
 - b. Printed Fuller pedigrees available.
 - c. Selecting the right one.
 - d. Additional facts discovered.
 - e. Inaccuracies and omissions detected.
- V. Other Maternal Lines.
 - a. Spencer family.
 - b. Damon family.
 - c. Emerson family.
 - d. Bulkeley family.
 - e. Pedigree chart of Peter Bulkeley.
- VI. A Choice of Many Records.
 - a. Many records available on most pedigrees.
 - b. Problem of selecting the most helpful and most accurate.
 - c. Checking the truth of each record found.

Suggested Method:

*This lesson is also eminently suitable for a demonstration. Use the blackboard or large**charts prepared beforehand to show the references found for each volume, and then the actual data discovered therein relating to the problem in hand—tracing the lineage of Oliver Cowdery. If time permits apply the same steps in tracing the ancestry of one of the class members. Drill members in the steps they, too, must take to get most good from a library in the shortest time.*

Discussion Thoughts:

1. What interesting things are brought to light in the lesson about the ancestors of Oliver Cowdery?
2. From what type of ancestors did he descend?
3. Was there much or little printed regarding his progenitors?
4. Explain why it is that the further back you trace a pedigree the more help will probably be found in a library.
5. What short cuts were found in using indexes to printed books?

BACK TO ORIGINAL SOURCES

Lesson 25. For April 27, 1941

Text:

Out of the Books, Lesson Twenty-five.

Objective:

To place due emphasis upon primary and documentary records as most dependable.

References for Further Study:

Teaching One Another, Chapter 27; New England Historical and Genealogical Register, 92:214 et seq.

Topical Outline:

- I. Sources of Genealogical Facts.
 - a. Evidences that prove connections.
 - b. Family sources and their value.
 - c. Church records.
 - d. Civic records.
 - e. Personal knowledge and papers.
- II. Personal Interviews.
 - a. Use of printed forms as guides.
 - b. Research notebook.
 - c. Orderly classification of data recorded.
 - d. Importance of verbatim quotations.
 - e. Orson Pratt's interview with his mother.
 - f. Great value today of what he obtained and recorded.
- III. Value of First-hand Information.
 - a. Most certain kind of knowledge.
 - b. Lack of definite dates.
 - c. Helpful names and relationships.

IV. Written Family Records.

- a. Records made soon after events took place.
- b. Contemporary letters or memos.
- c. Family Bible entries.
- d. Diaries and private journals.
- e. Newspaper clippings.
- f. Tombstone inscriptions.
- g. Legal documents.

V. Scientific Genealogical Research.

- a. Seeking out primary sources.
- b. Careful weighing of evidence.
- c. Product proof against attack.
- d. Documented evidences.

VI. Positive vs. Circumstantial Evidence.

- a. Obligation of the genealogist.
- b. Explanation why conclusion is reached.
- c. Proven as opposed to inferred conclusions.

VII. The Goal—Positive, Primary Proof.

Suggested Method:

So much of the material in this lesson comes within the experience range of class members that the discussion method is well adapted to it. The teacher—following the

above outline or one drawn up by himself—may skilfully guide the thinking of the group until all are fully convinced of the importance of basing all research conclusions on dependable facts, not on guesswork or tradition or hearsay.

Discussion Thoughts:

1. Distinguish between *original* and *secondary* sources.
2. What test can be applied as to whether a printed statement is true or erroneous?
3. Show that every record maker has a sacred duty to prepare only such records as will stand every test of scrutiny and criticism.
4. If a conclusion is only conjectural or in doubt, what is the duty of the genealogist in mentioning it?
5. If there is much cumulative evidence *tending to support* the theory but not enough to prove it to be a fact, should this evidence be ignored? or quoted?
6. Discuss the relative authenticity of various kinds of original records.
7. What are the advantages of studying the original, handwritten record? Cite examples as proof.



Nostalgia

By Sylvia Probst

I must go back, my home is in the hills,
And there is no transplanting for my heart,
I would be back where tall peaks scrape the sky,
Where aspens whisper, where the rivers start,
Where sage is found, and where the night birds cry.

The strength of mountain solitude can bring
Such offerings for my soul, there can I find
Companionship with God, a little time
To be forgetting, and to fill my mind
With all the loveliness of nature's rhyme.

This man-made world is crowded; take me back
To watch the dawn from some old mountain shack.



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett and Joseph Christenson

FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERLS AND PROSPECTIVE MISSIONARIES

LESSONS FOR APRIL, 1941

THE DOCTRINE AND COVENANTS AN EVIDENCE OF THE DIVINE CALLING OF JOSEPH SMITH

Lesson 12 (Continued). For April 6, 1941

This entire class period should be used for student activity, following the assignments made at the close of the last lesson. The instructor should reserve five to ten minutes for criticism and for the making of further assignments.

Assignments:

The next class session will be devoted to a discussion of the *Pearl of Great Price*, an evidence of the divine calling of Joseph Smith.

1. Ask one-half of the students to read the Book of Moses, and the other half to read the Book of Abraham.

2. Assign one student to outline in two minutes what the remaining contents in the *Pearl of Great Price* consist of.

EASTER PROGRAM

April 13, 1941

AN EVIDENCE OF THE DIVINE CALLING OF JOSEPH SMITH

Lesson 13. For April 21, 1941

Text:

The Gospel Message (departmental manual) Part II, chapter VII; *The Pearl of Great Price*, an evidence of the divine calling of Joseph Smith.

Objective:

To bring students to see in the *Pearl of Great Price* an evidence of the divine calling of Joseph Smith.

Suggested Procedure:

Step 1. Stimulate general class interests in the problem of using the *Pearl of Great Price* in teaching the gospel. The following are suggested methods of accomplishing this.

A. The Question Approach.

Questions such as the following may arouse interest:

1. The Book of Moses, in the *Pearl of Great Price* is said to be a direct challenge to those who disbelieve latter-day revelation. Why?
2. What new truths are proclaimed by Joseph Smith in the "Book of Moses?"
3. How is Joseph Smith's claim that the "Book of Abraham" is a translation of an Egyptian writing a test of his divine call?
4. What new truths were proclaimed by Joseph Smith in the "Book of Abraham?"

(Note: These questions should not be answered by the instructor. If the class cannot answer them it is necessary for the members to do some studying and Step II logically follows.)

B. The Problem Approach.

1. In 1830-1831 Joseph Smith claimed to have received revelations restoring to the earth a portion of the content of the original writings of Moses. In the restored text is an account of the creation of the earth and the story of early man upon it. This account parallels the account in the forepart of Genesis but makes nearly 400 corrections and additions to the *Bible* text. How could this be done by the Prophet without divine aid? If the changes were made as the result of guesses and a play of the imagination, would they stand the test of time? Would they likely prove consistent with other scriptures?

2. In 1833 Michael Chandler, a resident of Philadelphia, came into possession of a number of mummies and some scrolls of papyrus found attached to the bodies. These mummies had been unearthed in Egypt by his uncle, a man by the name of Sebola who died on his way from Egypt back to France.

The scrolls of Papyrus were covered with inscriptions in Egyptian hieroglyphs. In 1835 Chandler visited

Kirtland, Ohio, and showed the scrolls to Joseph Smith who informed him that given proper time he could translate them. Friends of the Prophet purchased the scrolls and four mummies and presented them to Joseph. Joseph translated the major part of one of these scrolls and published the translation as the "Book of Abraham" in the newspaper, *Times and Seasons*, in 1840. The "Book of Abraham" adds greatly to the world's knowledge of that Patriarch and of many religious matters.

The Prophet claimed that he accomplished the task by the aid of revelation from God. How can the book be used as an evidence of the truth or falsity of his statement? (Do not expect good answers at this point—but follow Step 2.)

Step 2. Having aroused class interest in the problem we are ready for some study. We must add to the general knowledge of the class such information as will enable us to have a profitable discussion. Have the students now read silently the material found in the department Manual. Some individuals may be assigned to read silently from another reference on the subject. While the students are reading the director should place upon the blackboard additional facts, comments or questions which will occupy the attention of fast readers after they have read the text, and induce thinking.

Step 3. Have previously assigned reports given to further enrich the class knowledge. If students have read special material during the class study period it should be summarized for all the class members.

Step 4. Return for further discussion to the unanswered questions and problems used in Step 1.

Step 5. Outline on the blackboard with student aid, short talks which could be given on various phases of the *Pearl of Great Price* as evidence of the divine calling of Joseph Smith. This serves both as a summary of the class discussion and points the way to assignments for the next class period.

Step 6. Make careful assignments for the next class. Be sure and reserve ample time for this even if some questions must be carried over. The unanswered questions may be used in making further assignments.

The next class period will be devoted to a practical application of the class suggestions for teaching the gospel to others by using the *Pearl of Great Price* to build faith

in the divine calling of Joseph Smith. Have individual students prepare short talks on separate phases of the subject. The outline developed in Step 5 should serve as a guide in making the assignments and in carrying them out.

(Note, if you do not have adequate blackboard space by this time, do something about it. You cannot successfully carry out these suggestions without a blackboard or without student Manuals.)

THE PEARL OF GREAT PRICE—AN EVIDENCE OF THE DIVINE CALLING OF JOSEPH SMITH (Continued)

Lesson 14. For April 27, 1941

Objective:

To have students learn through actual practice how to present the *Pearl of Great Price* as an evidence of the divine call of Joseph Smith.

Procedure:

This class period should be devoted to student talks as previously assigned and to a discussion of the talks by the class.

Five to fifteen minutes should be reserved for criticism and suggestions and for making further assignments.

Assignments:

The next class hour will be devoted to a discussion on the "Organization and Government of the Church, An Evidence of Divine Origin." Students might be assigned to do the following:

1. Discuss the idea "The organization of the Church developed piecemeal, yet constitutes a logical whole suitable to all conditions and peoples."
2. Enlarge the idea "most churches do not claim divine origin for their organization."
3. Enlarge the idea "No man in the Church can be a candidate for office."
4. Enlarge the idea "The L. D. S. Church has preserved democracy while retaining direct authority from God."
5. The entire class might be asked to read the following: *Doctrine and Covenants* 20:37-84, 107; 121:36-46.



Advanced Seniors



General Board Committee: T. Albert Hopper, Chairman; Lynn S. Richards and Earl J. Glade

Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR APRIL, 1941

UNIT II—PERSONAL PROBLEMS FROM THE MORMON VIEWPOINT

YOUR RELATION TO OTHERS

Lesson 11. For April 6, 1941

Problem:

To What Extent Does My Life Belong to Others?

Text:

Lesson Manual, Lesson 11.

References:

Jos. F. Smith, *Gospel Doctrine*, Chapter XV; M. Bennion, *Moral Teachings of the New Testament*, Chapter IV.

Objective:

To lead Latter-day Saint youth to sense a deep, religious obligation to mankind.

Methodology:

It is doubtful if any discussion should take place until most students have read the Lesson Manual. Consequently the teacher should make every effort in this direction. On the previous week, the teacher might raise the Personal Problems (see the Lesson Manual), have a short class discussion and then read a few interesting excerpts from the Manual. Once the students sample the Manual, it is believed that it will hold their interest. If few have read it before this morning (April 6), let them read it in class before discussing the problems. If not enough copies are available, read the lesson aloud, interspersing some discussion.

The following pivotal questions cover the Lesson Manual for the preliminary recitation-discussion:

1. Why is youth the most challenging period in the whole life span?

2. Explain: "Nature is the perfect architect."

3. How do we weave "the fabric" of our lives?

4. To what extent is character a personal affair? to what extent is it a social affair? (See Briggs' adjectives).

5. What is an honorable life? Who decides whether it is honorable or not?

6. What safe protective rule is proposed by President Eliot?

7. Who is the truly religious man?

Now, seriously, but freely, consider the personal problems given in the Lesson Manual. Obviously, in this general discussion answers must be in the abstract. However, leave the impression that these are *personal problems we are answering in our daily lives*.

Enrichment Materials:

1. Contrast with Eliot's proposal:

"Rebuke not an elder, but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity." (Timothy V:1, 2.)

2. Scriptures:

Proverbs 3:1-12.

Proverbs 4:1-27.

3. Poetry: Abou Ben Adhem (have this rendered by a student immediately before the close of the hour).

4. Songs:

No. 239—Let's Be Kind to One Another.

No. 207—Have I Done Any Good.

No. 159—I'll Serve the Lord While I Am Young.

No. 146—Let Us Treat Each Other Kindly.

(Follow previous suggestions: sing in class or use as opening, closing, or practice selections in the general assembly).

EASTER PROGRAM

April 13, 1941

No lesson—the special program will take the entire morning.

YOUR MARRIAGE

Lesson 12. For April 20, 1941

Problem:

Why and How Does the Latter-day Saint Marry?

Text:

Lesson Manual, Lesson 12.

References:

Joseph F. Smith, *Gospel Doctrine*, Chapter XVI; Popenoe, *Modern Marriage* (The Macmillan Company, 1926); M. Bennion, *Moral Teachings of the New Testament*, Chapter XXVI.

Objective:

To lead youth to anticipate normal marriages under the jurisdiction of the Church.

Methodology:

Strive to have the Lesson Manual read by each student before the discussion begins; preferably outside of class, but failing in this, in the classroom.

The following pivotal questions cover the Lesson Manual:

1. Why is marriage said to be "the most precious thing in life?" Explain.

2. What does a married person enjoy, denied to the unmarried? (See Popenoe).

3. Should ministers and creative artists marry?

4. Explain: President Smith said, Marriage is the preserver of the human race."

5. What is "the truest greatness"? Explain.

6. Explain: President Eliot said, "People who marry get . . . satisfaction from three successive generations."

7. What are the arguments for early marriages? Late marriages?

8. What are the dangers in marriages late in life?

9. Why do the Mormons practice temple marriages?

See also the personal questions in the Lesson Manual. However, do not force the students to answer these. Lead them to think about them until "the crises of life" overtake them.

Enrichment Material:

1. If the discussion strays into the subject of divorce, fortify yourself by studying Bennion, Chapter XXVI, and see:

Matthew V:21-32.

Matthew XIX:3-10.

Mark X:2-22.

Luke XVI:18.

I Corinthians VII:10-16 and 39.

2. If the question of economic independence arises, the following quotations may prove of value:

Popenoe: "The right girl always prefers to marry the right man and make the necessary sacrifices for a few years (if she is confident of his ultimate success), rather than

to postpone marriage indefinitely waiting for him to make a fortune."

Eliot: "The scale on which housekeeping shall be begun is one of the least important of the arrangements to be made by a pair of lovers before marriage. The young farmer, mechanic, or operative is fully justified in marrying, if he has saved a few hundred dollars, and is competent to earn reasonable wages in his trade or occupation. Young men without capital, particularly men who have received a good education, and mean to enter a profession or the higher department of corporation service, sometimes defer offering themselves to young women whose parents are well-to-do, on the ground that they are not sure of an income which would give the girls they love all the comforts and luxuries to which they are accustomed. The young woman is entitled to take part in that decision, which is quite as important for her future as it is for his."

3. Song:

No. 83—O My Father.

(Discuss especially the third stanza).

YOUR MATE

Lesson 13. For April 27, 1941

Problem:

What Personal Attributes Should I Seek in a Mate?

Text:

Lesson Manual, Lesson 13.

References:

Popenoe, *Modern Marriage*; Golloway, *Love and Marriage*; M. Bennion, *Moral Teachings of the New Testament*, Chapter XXVI; Jordan, *The Strength of Being Clean*.

The L. D. S. Church would not approve of all material included in these books. Quote only those portions in harmony with the Gospel.

Objective:

To direct to the attention of youth those attributes that make for success in marriage.

(Note: The lesson is double edged. Although the boy will naturally look for the attributes of the bride, his attention should also be centered upon himself as a prospective groom).

Methodology:

In the small class an intimate socialized recitation is probably best. However, there may be situations where noticeably successful husbands and wives can be asked to come

to class and lead in discussion of certain problem (see asterisks below). In certain communities there may be outstanding leaders who have made a hobby of this problem. If so, invite them to be present, but do not let a formal lecture take all the time—discuss the problems. This list of pivotal questions is merely suggestive:

1. How important in determining success or failure in life is the choice of a mate?

2. Do you believe in "love at first sight"? Or, should we prepare for "love", i. e. have an ideal in mind and await her appearance?

3. How important are religious affiliations in marriage?

*4. Upon what factors does compatibility depend?

5. Which do you favor, the single or

*Advanced assignments.

double sex standard? Why? How does this relate to success in marriage?

6. Is physical attraction of primary importance in selecting mates?

7. How long should bride and groom be acquainted before marriage?

*8. From what circles should we select our mates?

*9. What should we look for in prospective brides?

*10. What should we look for in prospective grooms?

See also the personal questions in the Lesson Manual. Again, do not force students to answer these publicly; lead them to consider them seriously in private. If you are a successful teacher, students will come to you with their personal problems.

Enrichment Material:

See Proverbs 31:10-31 (the ideal wife).

For You

By Christie Lund Coles

I am holding a prayer for you,

A prayer for your peace;

A prayer that, wherever you go,

Your joy will not cease.

I am holding a prayer for you here

In the core of my heart;

A thought for your courage and strength

To make all doubt depart.

Remember wherever you are

That my thoughts follow still;

That all worthwhile blessings are yours

Through our faith in His will.



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR APRIL, 1941

THE NAUVOO TEMPLE

Lesson 13. For April 6, 1941

Problem:

What was the purpose and importance of the Nauvoo Temple and why should every Latter-day Saint know and understand the story of this building?

Objective:

To learn the true circumstances regarding the building of the Nauvoo Temple and the importance of the work accomplished there, that we may better appreciate this important chapter of Mormonism.

Point of View:

Why should a people who had been driven from one place to another, who had been impoverished by the vandalism of bitter enemies and who had been harassed by misunderstanding mobs, attempt a task of such magnitude as to build the Nauvoo Temple? Did they feel that in their new home—Illinois—they would no longer be molested by their enemies? Were the Saints wealthy enough to undertake a million dollar project? The answer to each question is negative.

There was a divine purpose for the building and a command from the Lord instructing the people what to do. It was a faithful people who heard the command and they obeyed. That the purposes of the Lord be fulfilled was more important to them than their own feelings and inclinations. They knew, also, that they were building a heritage for those that should follow as members of the Church. We, today, enjoy the blessings which came because of the faithfulness of those before us. May we resolve to show our appreciation by upholding the standards of the Church and helping to raise it to great standards of achievement.

Questions and Problems:

1. Review the ways in which the work in the Kirtland Temple was only a preparation for later work.

2. Why did the Saints move to Nauvoo?

3. Why was there wisdom in the great haste with which the temples were built?

4. Why were such splendid buildings erected when conditions were so insecure?

5. Why would the Lord require of His people a task which was so tremendous as building the Nauvoo Temple?

6. Account for the fact that Temple work was being done even before the Temple was completed.

7. Review conditions in Nauvoo from the time of its settlement until the destruction of the Temple.

8. Explain how the building of the Temple required courage on the part of its builders?

9. Did the early destruction of the Nauvoo Temple cause it to fail in the purpose for which it was built?

Suggestions:

1. Place on blackboard or guide-sheet a set of questions which can definitely be answered from reading the lesson material. Use part of the class for supervised study and ask the pupils to be prepared to answer any of the questions. Discuss them briefly at the close of the study period.

2. Discuss the "Questions and Problems" listed above and attempt to leave a feeling with the pupils that we should be more appreciative of what our pioneers did that we might enjoy great blessings today.

3. Get pictures of Nauvoo and the Nauvoo Temple. Have someone who has been to Nauvoo describe his visit to this historic place.

References:

1. Smith, Joseph Fielding, *Essentials of Church History*, Part 4, "The Nauvoo Period."

2. Berrett, W. E., *The Restored Church*, Chapter 1, "A Vital Faith"; Chapter 20, "A City State is Developed in America"; Chapter 22, "A Million Dollar Sacrifice."

3. Roberts, B. H., *Comprehensive History of the Church*. (Throughout Vol. II are numerous references to the Temple—see Table of Contents.)

4. Evans, John Henry, *One Hundred Years of Mormonism*, Part Third, "Nauvoo the Beautiful."

THE SALT LAKE TEMPLE

In the secluded wilderness of the West plans were begun for the building of a temple before the weary travelers scarcely had time to unload their wagons. It was to be a more magnificent building than either of the others had been. Two Temples had been built at great sacrifice. Both had to be abandoned to enemies, and yet a third was now to be constructed. Surely, the willingness of the pioneers to give everything they possessed that a "House might be raised for the Lord" is a powerful testimony to the world of the absolute faith and knowledge that these people had of the extreme importance and value of temple work.

Questions and Problems:

1. Briefly review the temples and sites which came before the one in Salt Lake.
2. What were the reasons for the Saints being so determined and energetic in building temples?
3. Carefully describe the Salt Lake Temple, pointing out how it differed from earlier temples.
4. How did the Salt Lake Temple compare in cost with the earlier ones?
5. How did the difficulties encountered in the building of the Nauvoo and Kirtland Temples differ from those encountered with the Salt Lake Temple?
6. Did Temple work cease until the time when the Salt Lake Temple was completed?
7. How much did it cost to erect the Salt Lake Temple, and how long did it take?
8. What was the nature of the work carried on in the Endowment House?
9. Many people do not know the differences of and the functions of the various buildings now found on the Temple Block in Salt Lake City: i. e., The Temple, the Tabernacle, the Assembly Hall, and the Bureau of Information. Do you?

Suggestions:

1. If the distance is not too prohibitive, wouldn't it be an excellent time just following this lesson to visit or revisit the Temple Block in Salt Lake City?
2. In the book, *The House of the Lord*, by J. E. Talmage, there are numerous pictures of rooms in the Salt Lake Temple.
3. Have some older ward member who was perhaps married in the old Endowment House visit the class and tell about this sacred building.
4. Take a suggestion from the "Professor Quiz," "Information Please," or other com-

parative Radio programs and use a few minutes of the class time for competitive questioning.

References:

1. Talmage, J. E., *The House of the Lord*.
2. "Salt Lake Temple," *Improvement Era* (April, 1936), pp. 247, 258, 260.
3. Lund, A. William, "The Endowment House," *Era* (April, 1936), p. 213.
4. "Salt Lake Temple," *Era* (April, 1937), p. 233.
5. Evans, John Henry, *One Hundred Years of Mormonism*, pp. 525-526.
6. Berrett, W. E., *The Restored Church*, Chapter 40, "Temple Work—A Labor of Love."

EASTER PROGRAM

April 13, 1941

OTHER TEMPLES OF THE CHURCH

Lesson 14. For April 20, 1941

Problem:

Where has the Church built Temples other than those considered in previous lessons and what are some of the facts about them?

Objective:

To learn of the location, characteristics, and other interesting facts regarding the L. D. S. Temples which have not been discussed in the preceding lessons, that our understanding of the extent to which our Church is engaged in Temple work may be complete.

Point of View:

The building and maintenance of Temples in which can be performed sacred ordinances for both the living and the dead is an expensive undertaking. Millions of dollars have been spent to carry on this saving work and millions more will be spent to care for the ever increasing activity in the Temples and the urgent need for still more such buildings where other Church members, who are now restricted by distance might go and assist in carrying forward this phase of the Lord's Gospel Plan.

It should be the ideal of every Church member to visit the Temples frequently both for their own welfare and in the interest of their departed kindred. It is the responsibility of Sunday School teachers to build such an ideal in the lives of the members of the classes in which they teach, or to strengthen the ideal where it does exist.

Questions and Problems:

1. Review the locations and characteristics of the Temples which have been studied in the preceding lessons.
2. Suggest reasons why the first Temple completed in Utah would be the one at St. George.
3. What are the outstanding features of the St. George Temple?
4. What are the outstanding features of the Logan Temple?
5. Discuss the instructions given by President Young about the building of the Logan Temple.
6. Discuss the happenings at the Manti Temple during the dedication services.
7. What was the first Temple to be built outside the continental United States?
8. How is the Hawaiian Temple a fulfillment of prophecy?
9. Discuss the statements given by President Young in 1853.
10. What are the chief features of the Canadian Temple?
11. Discuss the Temples of the Church as aids to missionary work.
12. Review the chief features of the Arizona Temple.
13. Discuss the statement carefully: "How poor we should be without our Temples and the truths they represent!"

Suggestions:

1. Have pupils of the class who possess artistic ability arrange a display of pictures of the different Temples. Pictures can be secured in Church magazines or by sending to the Deseret Book Company, in Salt Lake.
2. There are people in every ward who have visited the different Temples now standing. Have a number of these people describe their visits to the Temples.
3. Every young person enjoys planning trips that he some day hopes to take. A great many people of our Church have planned visits to all of the Temples. It might be an interesting feature for the class to locate the Temples on a map and plan how trips could be made to the different places.
4. With the information gained regarding the Temples of the Church any of the information games described in previous lessons can be played with interest and profit.

References:

1. Talmage, J. E., *The House of the Lord*.
2. Berrett, W. E., *The Restored Church*, Chapter 40.
3. Smith, Joseph Fielding, *Essentials of Church History*. (See Index "Tem.")
4. Talmage, J. E., "The House of the Lord," *Era* (February, 1912) page 291.

BLESSINGS FROM TEMPLES**Lesson 15 For April 27, 1941****Problem:**

What are the blessings which people gain who actively engage in Temple work and take advantage of the opportunities afforded them by the Temples?

Objective:

To gain a better understanding of what work is done in the Temples and the temporal and spiritual blessings which result from this work, that we might be motivated to participate and gain blessings for ourselves.

Point of View:

The blessings that come to people because of the Temples are easy to distinguish. The joy of service and the influence of the Temple spirit that goes out into L. D. S. homes is a rich reward to the members of the Church who desire to receive these blessings.

It is well to remember, however, that mere participation for selfish purposes, seldom results in the richest blessings. People who forget themselves in serving others find the greatest happiness. People who go to the Temples thinking of the good they do for someone else are the ones who are most greatly blessed. The beauty and value of the Temple ordinances are most apparent to those who purify their hearts in preparation. The Sunday School class should be a place where ideals of purity, preparation, and adherence to Church standards are inspired and taught.

Questions and Problems:

1. Review the types of activities that are performed in the Temples of the Church.
2. Why are Temples necessary in the Plan of Salvation?
3. Explain the statement: "Every home penetrated by the temple spirit enlightens, cheers and comforts every member of the household."
4. Who are permitted to enter the temples to work there?
5. The Presidency of the Church has said, "The performance of work in the temple is one of the highest privileges and prerogatives which belong to members in the Church. Only the worthy are entitled to the privilege of going to the temple." Discuss thoroughly.
6. Discuss the statement: "Whenever a person goes to the temple he performs an unselfish act for which no earthly pay is available. He tastes in part the sweet joy of saviorhood."

7. Give all the evidence you can in support of temple marriages.

8. Make a list of the requirements which must be met before a person is granted admission to the temples.

9. Criticize the sometimes quoted reason why young people are not married in the temple: "We are not sure that we want to be sealed to each other;—we'll go through the temple in a year or so."

10. In what way has temple work been a rich blessing to old people?

11. Discuss the following statement by a business man: "Sometimes my problems are so burdensome that I feel like giving up. When I feel that way I leave everything and go to the temple. Invariably I find peace and courage there and when I return home I find little difficulty in solving the problems which worried me so much before."

Suggestions:

1. Organize certain members of the class for panel discussion. Topics for discussion might include the following:
 - a. Ordinances performed in the Temple.
 - b. Temple marriages.
 - c. Preparation for temple work.

d. The Temple a blessing to old people.
e. How young people may actively engage in temple work.

f. Temporal blessings from temple work.
g. Spiritual blessings from temple work.

2. Have some member of the class assume that he knows nothing about the temple work of the Church and from the point of view of an outsider ask questions. The class should answer and explain the Church viewpoint. To make this type of an exercise a success it is necessary for the person who acts as an investigator to make careful preparation before hand.

3. Certain members of the ward have, no doubt, done much temple work. Ask some of them to visit the class and tell what blessings they have received.

References:

1. Widtsoe, John A., *A Rational Theology*, Chapter 23, "Temple Ordinances."
2. Widtsoe, John A., *Program of the Church*, "Temple Work."
3. *Doctrines of the Church* (1939) (A Study Guide for Seminary Classes). Unit 9, "Marriage and the House of the Lord."



STRAIGHT ROADS

By Ezra J. Poulsen

The desert bred Indians of the arid parts of the West can find their life saving water holes over hundreds of miles of the roughest country. A lone cactus, a point of rock, or a crude painted sign will guide them in the straightest possible line to safety, where the white man, in his inexperience, will often perish.

It is all a matter of being able to read the signs and keep straight ahead. Ever so slight a deviation from the desired course leads into a confusing circle from which there is little possibility of getting free. This is true likewise of life. Keeping the straight road is both safe and desirable, yet we are often lured into by-paths of error.

At least much time and effort is saved by going the straight road, as is shown by the story of the calf who meandered home one

evening from the pasture, sauntering this way and that to get a choice morsel of grass. Later the cows, going home, followed his course, and soon there was a trail, a very crooked trail, which both cows and calves always followed. Then the trail became a road, and the road became a street, and a city began to grow up beside it. Thousands of people each day followed the crooked trail made by one calf, losing an untold number of hours of precious time.

What kind of habit trails, thought trails, and character trails are you forming? It is easy to make the way straight at the beginning, just like laying a firm foundation for a building; and those who keep their feet trained along the paths of righteous living are like master builders. Time erects her finest memorials in their honor, pointing them out as those worthy to be followed.



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST

For Boys and Girls 14 Years of Age

CONCERT RECITATION FOR APRIL

"God is no respecter of persons. But in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts 10:34, 35.)

LESSONS FOR APRIL, 1941

FROM DAMASCUS TO ANTIOCH

Lesson 13. For April 6, 1941

Objective:

To lead the student to an understanding of the important events occurring in Paul's life between his vision on the Road to Damascus and his first work at Antioch.

References:

Acts 9:1-31 (Paul in Damascus and Jerusalem); Acts 11:19-30 (Paul and Barnabas at Antioch); McKay, *Ancient Apostles*, pp. 150-155; Robinson, *Life of Paul*, University of Chicago Press, 1934 (\$1.50), is a very readable and factual account of the life and work of Paul for the teacher. For this lesson, read Chapters III and IV.

Organization of Material:

I. Paul's Obedience to the Call.

There are several interesting and important lessons to be learned from Paul's acceptance of his call as missionary to the Gentiles. These can be brought out by asking the questions in the student Manual. What are these important lessons?

a. The importance of the first principles and ordinances of the Gospel.

Although Paul had had a vision of the Christ and had been told of his mission to the Gentiles, yet it was necessary for him to go to Ananias, a servant of the Lord, and submit to baptism and other blessings and ordinances of the Gospel. This reveals the importance of baptism and of law and order in the Gospel and Church of Christ. (The case of Cornelius is similar.)

b. The similarity of procedure in our Church today and in Paul's day.

Our Fourth Article of Faith reveals a method of becoming a full-fledged disciple of Jesus in the Church today similar to the method practised then. Belief is not enough, nor is the good life. One must believe, repent, be baptized, and receive the Holy Ghost.

c. Preparation essential in the work of God.

Paul did not begin the ministry at once, but took time to prepare himself. So did Moses of old, and Jesus Himself; and we shall later study how the Prophet Joseph did also. This is a good place to inspire the class to prepare themselves to serve in the Church at home and in the mission field. Let them suggest ways and means of doing so.

II. Human Interest Material.

Let the students contrast the activities and happenings in Paul's life before and after his conversion. They won't know much about the latter, but it will help to create interest in the lessons on Paul's life which follow.

III. The Church at Antioch.

A series of questions, if answered, should give the students a picture of the Church at Antioch.

1. Why was Barnabas sent to Antioch?
2. What was the difference between the Jews in Palestine and those in Antioch?
3. Why did Barnabas probably ask Paul to go with him?
4. What is the origin of the name "Christian"?

Enrichment Material:

The story of the Church of Christ among the Gentiles is intimately associated with the life of Paul. We recommend, therefore, that the teacher try to study and keep in mind the whole life of this great man. Single events and ideas discussed in the ensuing lessons will mean so much more if understood as marks on the total landscape. Primary references for the teacher on the life of Paul as a whole are:

1. Book of Acts, Chapters 13 to 28 inclusive.

2. McKay, *Ancient Apostles*.

3. Robinson, *Life of Paul*.

4. A map, giving Paul's missionary journeys.

Since nearly all lessons on Paul contain geographical names, not very familiar to the students, we recommend the frequent use of a good map and blackboard. Very often a lesson may be profitably begun by letting students locate the setting of the lesson on the map. This lesson is one in point. Students may be encouraged to chart the life of Paul on a map of their own making.

Application:

The personal application of this lesson lies in the stimulation of the desire to prepare for service in the Church.

The historical application is to arouse interest in the remainder of Paul's work which lies ahead.

PAUL'S FIRST MISSION

Lesson 14. For April 13, 1941

Objective:

To help the student understand and appreciate the great and courageous way in which Paul made his first missionary journey to the Gentiles.

References:

Acts, Chapters 13 and 14; McKay, *Ancient Apostles*, pp. 160-170 (note map on p. 160); Robinson, *Life of Paul*, Chapter 5.

Organization of Material:

Introduction:

This lesson is historical. This makes it all the more necessary that we find human interest in it and relate whatever we can to the experience of the student. Students should be helped to relive the experiences, the courage, faith, and inspiration of Paul as he set out to conquer the Roman Empire in the name of Christ.

I. Paul's Plan of Action.

- a. Paul's preparation reviewed: A Jew by race and education; a Roman in citizenship; reared in the Greek culture of Tarsus.
- b. Paul's field of labor: Palestine and Syria lay behind him; he looks Northward and Westward—from Antioch to Spain.
- c. Paul's plan of attack: to preach the Gospel first in the large cities—centers of population, commerce, and culture; to take it first to the Jews

and then to the Gentiles; establish Christian communities and leave them to build up the Church.

- d. Paul's route: see student Manual and McKay's, *Ancient Apostles*, p. 160. Let the students locate the cities visited by Paul on this first journey.

II. Significant Happenings.

After the class has discussed Paul's plan of action and located his journey on the map several incidents may be profitably discussed. Missionary experiences always interest young people if well told.

- a. The sorcerer at Paphos illustrates the type of competition Paul had. (Acts 13:6-12.)
- b. The healing at Lystra illustrates the fact that the truest conversion is not usually based on the miraculous. (Acts 14:6-8.)
- c. The stoning of Paul (Acts 14:19-20) must have reminded him of Stephan's death, and fulfilled the word of the Lord to Ananias in Acts 9:16, "For I will shew him [Paul] what great things he must suffer for my sake."

III. Accomplishments of the First Missionary Journey.

- a. Paul gained invaluable experience and confidence.
- b. Several branches of the Church had been established among the Gentiles.
- c. Converts had been won who were capable of carrying on the work themselves.

Enrichment Material:

- a. Pronunciation of Biblical terms in the lesson. There is some difference in usage in this matter, but it is important that the teacher pronounce words as correctly as possible and with confidence.
- b. A comparison of Paul's world-wide vision of the Church of Christ with that of the Prophet Joseph Smith in our day.

Illustrations of Joseph's universal vision:

1. Doc. and Cov. 1:1-6.
2. Preface to the *Book of Mormon*.
3. Missionary journeys to Canada, England, and subsequently to nearly all countries of the world.
4. The establishment of L. D. S. branches throughout the world.

Application:

With the conversion of both Jews and Gentiles, the question arises: How are they to become brothers in Christ, after so many centuries of considerable isolation, one from another. This will be our discussion next week.

GENTILES GIVEN THE RIGHT HAND OF FELLOWSHIP

Lesson 15. For April 20, 1941

Objective:

To reveal how Gentiles became Christians without having first to become Jews.

References:

Acts, chapter 15; Galatians, Chapter 2 (for teacher reference, too difficult for the student); McKay, *Ancient Apostles*, pp. 171-176; Robinson, *Life of Paul*, chapter 6.

Organization of Material:

Introduction:

The Jewish-Gentile controversy was the major internal crisis of the Christian Church of the First Century. Many Jewish disciples of Jesus, born and reared in Palestine, naturally wished to incorporate all Jewish rites, ceremonies, dietary laws, and washings in the Christian religion. Now there were many good people throughout the Roman Empire who looked with favor upon the basic beliefs and ideals of the Jewish religion—the idea of one, universal God and the high ideals and principles of the Jewish faith. But these same people did not wish to live like Jews in respect to diet and ritual.

Paul recognized this situation. He did not believe that one had to become a Jew in order to become a Christian. As a matter of fact, he baptized Gentiles and Jews into the Church if they exercised faith in Jesus Christ. Jews at Jerusalem learned of Paul's work, got excited about it, and proceeded to protest. Thus arose the important question: what must one do to become a Christian?

The Jewish-Gentile question must be treated with wisdom and in simplicity if fourteen year olds are to understand and appreciate it.

- I. The Jewish spirit and practice in Palestine in Jesus' day.
(Illustrate with Sabbath-day references in student Manual.)
- II. The spirit of Christ and his requirements.
(Illustrate with Jesus' statement on the Sabbath in Luke 14:1-5.)
- III. The *Book of Mormon* clarifies the relationship of the Law of Moses to the law of Christ. (III Nephi 9:17-22; quoted in student Manual.)
(Illustrate the way of becoming a Christian by the method used in our Church today: IV Article of Faith.)

Enrichment Material:

- I. Jewish Spirit and Practice.

In basic beliefs Jesus agreed with the Jews. He quoted the Old Testament. (Read Matt. 5:17-19) He taught the same basic teachings the prophets had taught before Him.

He did, however, clash with the religious ideas of some Pharisees who worshipped the letter of the law and in so doing lost sight of its meaning and purpose. (Read Matt. 5:20 and verses following which illustrate verse 20.)

II. The Spirit of Christ.

Jesus emphasized the spirit and principles of true religion rather than thousands of rules.

He did away with sacrifice and circumcision and numerous prohibitions about eating which had grown up around the Law of Moses. In their place should come faith in Him, repentance, the covenant of baptism, the gift of the Holy Ghost, and later the sacrament of the Lord's Supper.

Application:

The Gospel of Jesus Christ is not just for the Jews but for all men. Its requirements are likewise not Jewish but equally applicable to all men. The *Book of Mormon* clarifies this point. The Restored Church is in harmony with the spirit of Christ and Paul. (Fourth Article of Faith.)

PAUL IN MACEDONIA AND GREECE

Lesson 16. For April 27, 1941

Objective:

To give the student a picture of Paul's Second Missionary Journey and an appreciation of his knowledge of God received by revelation.

References:

Acts 15:35 to Acts 17:29; McKay, *Ancient Apostles*, pp. 176-207, (note map of Second Missionary Journey opposite page 176); Robinson, *Life of Paul*, chapters 7 and 8.

Organization of Material:

Introduction:

We suggest you begin the lesson by having the students locate the route taken by Paul on his second missionary journey. World events of the past year will have added a good deal of interest to the study of geography in this part of the world. The incidents in the lesson will mean more if students have the setting of each before them.

- I. Paul in Jail.
 - a. Why were Paul and Silas thrown into jail?
 - b. What treatment did they receive there?
 - c. In what spirit did they accept such treatment? Why?
 - d. How were they delivered from jail?
 - e. What were the interesting results of their imprisonment?
- II. Paul's Sermon at Athens to the Unknown God.
 - a. Athens.
 - b. The Gods of the Greeks.
 - c. The Unknown God—reveals their failure to find satisfaction in the worship of their Gods whom they worshipped by name.
 - d. Paul's masterful sermon.
 1. His introduction—he began where they were, with something they knew.
 2. He then described the living God of Jew and Christian.
- III. Men Really Come to Know God Through Revelation.
 - a. Moses, Isaiah, Joseph Smith.

b. Compare Paul's description of Jesus with that of Joseph Smith in the first vision.

Enrichment Material:

I. By all means have a map or draw one on the blackboard by means of which students can locate Paul's second missionary journey. (See McKay, p. 176.)

II. You may find it desirable to tell of other incidents in Paul's second journey. (McKay, *Ancient Apostles*, pp. 176-207, will provide such materials.) We suggest, however, that you use fewer incidents and make them more significant by laying a good background and helping students make applications in their own lives.

III. Men find God through prayer and revelation. This has been true throughout the ages. Seek illustrations of it in the story of Christ's Church: e.g., Jesus Himself, Paul, Joseph Smith.

Application:

The life of Paul illustrates the choice fruits of faith in God: e.g., his courage, joy, and knowledge of God.

THE MASTER'S WAY

By Della Adams Leitner

In ancient times the holy men
In cloistered seclusion kept,
They spent their days in quietness,
And rarely from their bounds they stepped.
In meditation, study, prayer,
They lived apart from worldly strife,
Regarded as elect of God,
Examples of the perfect life.

But Jesus came as wayside friend,
In common fellowship with all.
He knew their ways and talked their words,
And shared their homes. He built no wall
Of stiff reserve or pious mein;
He told his parables of truth
In simple tales they understood,
Scholar and peasant, age and youth.

In crowded ways when throngs would press,
Or on the mountain side in prayer,
His heart went out in sympathy,
And all his mission was to share.
Great Teacher of the common folk,
Let us like Thee find life complete
In service and companionship,
Reflecting love to all we meet.



Juniors ~



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

Subject: **THE LIFE OF CHRIST**

For Boys and Girls 12 and 13 Years of Age

CONCERT RECITATION FOR APRIL

(Luke, Chapter 4, Verses 18 and 19)

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

LESSONS FOR APRIL, 1941

Suggestions for Two-and-One-Half-Minute Talks:

1. Jews and Samaritans. (See any Bible commentary, or pages 183-186 of "Jesus the Christ," by Talmage.)

2. The Gospel Is For All.

3. A Prophet In His Own Country. (Tell how curious the people of Nazareth were when Jesus returned home, after performing miracles in Jerusalem and in some of the towns of Galilee.)

4. Fishers of Men. (Tell about the miracle on Galilee, and about the call that came to Peter and Andrew, James and John.)

AT THE WELL OF SYCHAR

Lesson 11. For April 6, 1941

Objective:

To teach that the Gospel is for all who will accept it.

Texts:

John 4:1-42; Weed, *A Life of Christ for the Young*, Chapter 18.

Supplementary References:

Talmage, *Jesus the Christ*, Chapter 13; Farrar, *Life of Christ*, Chapter 15; Dumelow, *One Volume Bible Commentary*, p. 781; any Bible dictionary under the headings of "Samaria" or "Samaritans."

Outline:

I. Persecutions were already beginning.

a. Jewish leaders were alarmed at the success of Jesus.

b. He decided to go into Galilee.

II. He took the shorter road through Samaria.

a. Most Jews would not go through that country.

b. Jesus neither feared nor hated anyone.

III. Jesus taught His Gospel in Samaria.

a. He did not hesitate to speak to the woman at the well.

b. She believed He was a prophet.

c. He explained how people should worship.

d. He told her that He was the Messiah.

e. The woman took the news to her neighbors.

f. The people invited Him to stay with them.

g. Many believed in Him.

V. The Gospel is for all who will accept it.

a. The field is white, ready for the harvest.

b. True servants of God should help with the gathering.

Suggestions for Teaching:

Long before the time of Christ, the Lord gave Abraham special blessings (see Genesis 12:1-2), and led him into Canaan. There he and his descendants were protected from their enemies and were given the land as an inheritance. Later, under Joseph, they were fed in Egypt during a time of famine. Then, when they became slaves of the Egyptians, the Lord raised up Moses to lead them back to Canaan, where a part of them, chiefly the tribe of Judah, were living when Christ was born.

It would be well to point out to our pupils that we are in danger of making a mistake, also. We have been considered worthy to become members of Christ's Church in these days. That is a great blessing. But if we do not accept and live the teachings of the Gospel, our punishment will be worse than that of the "Gentiles"; for we have had the opportunity to understand the Gospel, while they have not.

Most travelers from Jerusalem to Galilee went eastward to Jericho and then turned north, thus avoiding Samaria. But Jesus had

no feelings of fear or ill will toward anyone in the whole world. Therefore He took His closest disciples and went directly north through Samaria. On the way, the little party came to the village of Sychar, near a well that had been dug hundreds of years before by Jacob, one of the founders of the Jewish race.

Jesus was weary from His constant teaching and traveling. Therefore, while the disciples went into the village to buy bread, He sat and rested by the well. Presently a woman came to get water. She was probably surprised to see a Jew there, and may have felt a little angry that He would remain close to the place where she would have to come to draw up the water. But a most astonishing thing occurred. He not only continued to sit there, but He actually asked the woman for a drink of water. She was so surprised that she asked how it was that He, a Jew, would even speak to her, a Samaritan.

When Jesus told the woman that He was the Messiah, she at once believed, and ran to tell the people of the town. Some of these believed, but others wanted to know for themselves. A crowd came out to the well and invited Jesus to stay with them. He consented, and for two days remained as their guests, teaching the truths of His Gospel. When the time came for His departure, many of the people testified that they knew He was the Messiah, not because of what the woman had said, but because of what they had heard with their own ears.

How much better were these despised Samaritans than were the "chosen people" in some of the towns of Galilee and Judea, for they rejected the Savior of mankind!

There is an opportunity in this lesson to point out the fact that there may be "Samaritans" among us: our neighbors or associates whom we are inclined to look upon as not worthy of the Gospel message.

Class Activities:

1. In a three-minute talk, explain to the class the meaning of Jesus' statement that the field was already white. Apply that explanation to conditions in our day.

2. Sketch a map showing Judea, Galilee, Samaria, the road leading from Jerusalem to Galilee by way of Jericho, and the probable road taken by Jesus and His disciples.

3. Relate a story from literature or from a missionary experience that illustrates the idea that there are worthy "Samaritans" among us.

4. Memorize the following verses:

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?"

"He that hath clean hands, and a pure

heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully."

—Psalms 24:3-4.

EASTER SUNDAY

April 13, 1941

DRIVEN FROM NAZARETH

Lesson 12. For April 20, 1941

Objective:

To help students guard against accepting false doctrine from strangers and rejecting the truth that is spoken by their own associates.

Texts:

Matt. 13:54-58; Luke 4:16-30; Mark 6:1-6; Weed, *A Life of Christ for the Young*, Chapter 20.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 177, 327, and 345; Farrar, *Life of Christ*, Chapter 16; Dummelow, *One Volume Bible Commentary*, pp. 745-746.

Outline:

- I. Jesus returned to His home.
 - a. He had been gone only a few weeks.
 - b. Many wonderful things had been accomplished.
- II. The townspeople were curious.
 - a. They knew what Jesus had done elsewhere.
 - b. They were a little resentful.
 - c. They expected Him to perform some great miracle.
- III. Jesus read a passage from Isaiah.
 - a. It prophesied of the Messiah.
 - b. He declared that the prophecy was now fulfilled.
- IV. No miracles were performed.
 - a. The people believed that Jesus was only a carpenter.
 - b. They had no faith in Him.
 - c. They lost the right to receive His blessings.
 - d. Jesus was driven from His own city.
- V. Are we blind to the good qualities of those around us?
 - a. Perhaps there is a "prophet" among us.
 - b. Let us be ready to accept truth wherever we find it.

Suggestions for Teaching:

Jesus had to do more than perform strange miracles. He had to preach the Gospel, establish His Church, and cause people to believe in Him. He needed friends and workers.

Surely those who knew Him best would be the first to accept Him!

When Jesus stood up to read, the stage was all set. Everyone looked intently at Him. All seemed to dare Him to claim some supernatural powers or greatness. If Jesus had performed some special miracle right then, perhaps He would have been accepted. But no miracle can ever be worked without faith, and those people had none in Him as the Messiah. They could think of Him only as a young carpenter. Therefore no sick could be healed, no blind could receive their sight, no water could be turned into wine, and no food could be provided for the hungry. The people were disappointed.

Class Activities:

1. Dramatize the story of Jesus in the synagogue at Nazareth.
2. Tell about someone you know who has gone from his own town and has become famous elsewhere.
3. In a three-minute talk to the class, apply today's lesson to your own ward—to a testimony meeting, for instance.
4. In a short talk, explain how Nazareth brought about her own punishment for rejecting Jesus.

THE DRAUGHT OF FISHES

Lesson 13. For April 27, 1941

Objective:

To emphasize the fact that the blessings of the Lord come only through obedience to Him.

Texts:

Luke 5:1-11; Mark 1:16-20; Weed, *A Life of Christ for the Young*, Chapter 22. For supplementary references, see list in preceding lesson.

Outline:

- I. The Sea of Galilee is interesting to us.
 - a. Much of Christ's mission was spent in that vicinity.
 - b. The Sea lies in a beautiful region.
 - c. Fishing was an important industry.
- II. Multitudes in Galilee accepted Jesus.
 - a. Crowds gathered around Him.
 - b. He preached from Peter's boat.
- III. The fishermen were blessed for their obedience.
 - a. They had been unsuccessful all night.
 - b. Jesus made a request.
 - c. Obedience was immediately rewarded.
- IV. Jesus asked the men to follow Him.
 - a. They forsook their work.
 - b. They have become great in God's kingdom.

V. We, too, must earn our blessings.

- a. The price is obedience.
- b. We are inclined to put our own interests first.
- c. The Lord needs dependable servants.

Suggestions for Teaching:

Review briefly the preceding lesson, in which we learned of Christ's rejection by the people of Nazareth. By way of contrast, show how eager those living near Galilee were to see Jesus, to hear His words of truth, and to come near, that they might receive a blessing. The inhabitants of Nazareth lost their opportunity to be blessed; but at Galilee, multitudes came out to Him, and they were rewarded. Their sick were healed and the Gospel was preached to them.

Remind pupils that among the first followers of Jesus were Peter and his brother Andrew, John and his brother James. These four lived not far from the Sea of Galilee and, like many other men of that region, made a business of catching fish, just as do some of those who live there today.

The Sea of Galilee is a beautiful lake, somewhat oval in shape, about six miles wide and thirteen long. Its waters are fresh and clear, for the Jordan river flows into it from the north, and out of it on the south. The surface of the lake is about seven hundred feet below sea level; and though the climate is very warm most of the time, snow-capped Mount Hermon can be seen not far to the north. There were many fairly large cities in the vicinity of the lake, and this region was therefore a good place for Jesus to teach, for He could reach thousands of people without much traveling. Any Bible dictionary or encyclopedia will give much additional information.

Class Activities:

1. Draw a map showing the Sea of Galilee, the Jordan River, Mount Hermon, some of the larger towns of Galilee, with Nazareth a little way to the west and Jerusalem far to the south. Show the course of the Jordan as it flows down its valley into the Dead Sea, which lies about a thousand feet below sea level.
2. Give a three-minute talk in class on the character of Peter, as we have learned about it thus far.
3. Relate some experience in which obedience to the Lord's command has brought its reward.
4. Memorize the song, "Memories of Galilee," found on page 122 of the *Deseret Sunday School Songs*.



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley and Archibald F. Bennett

OLD TESTAMENT STORIES

For Boys and Girls 10 and 11 Years of Age

LESSONS FOR APRIL, 1941

JOSEPH IN A STRANGE LAND

Lesson 13. For April 6, 1941

"The Lord was with Joseph and showed him mercy."

Objective:

To show that even the worst conditions can be redeemed by self-control.

Point of Contact:

Choices! This world is made up of choices. What shall we eat? Where shall we go? What shall we do? With whom shall we associate? What shall we wear? How shall we act? In every situation one choice is best. Seldom do we find two that are equally good. Joseph had dreamed of being useful in the world. When taken to Egypt he could have stopped dreaming, but choices were being constantly presented to him. His dreams influenced those choices, and he had self-control, sufficient to make those dreams come true.

"To everyone there openeth a high way and a low
And everyone decideth the way his soul shall go.

For the high soul climbs the high way
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro."

Lesson Enrichment:

Warnings.

1. Do not leave the impression that goodness is always rewarded with prosperity, and that adversity is the reward of evil-doing. Experience, unfortunately, often shows this to be contrary to the facts. Prosperity comes to the person with the qualities that win; these qualities include honesty, faithfulness, self-control. That is in accordance with the Lord's plan. A good man is not prosperous because of goodness alone; but moral uprightness is a vital factor in prosperity and promotion.

2. For this age level it is best to pass lightly over Joseph's temptation by Potiphar's wife.

Joseph rose to power in Potiphar's house because of faithfulness; he was trustworthy. He practiced self-control. Show his steady rise until he controlled everything in that household. Men value trustworthy characters and reward them with trust and honor. Rank plays little or no part in such promotions. It is character that counts.

When tempted, Joseph resisted, because he had something better in his life. The thing that overcomes temptation is not struggling against it, but filling the life so full of something good that temptation cannot get in. Fresh air, good food, exercise,—these fortify the body against diseases. Good books, clean thoughts, true friends and the Lord,—these protect the soul from evil.

Joseph met evil temptations to sink through exercise of sublime self-control. He was rewarded for his virtue and valor. Our rewards may not be position, power, or wealth; but self-control will redeem the worst conditions.

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies
And we mount its summit, round by round."
—J. G. Holland.

Possible Methodology:

Use your map. Note the location of Egypt. List the episodes in the story, on the blackboard, and show how Joseph "climbed the high way" in each of them.

Expected Outcomes:

1. An assurance that we can win over the worst obstacles if we have the will to win.
2. A determination to overcome some bad habit.
3. A knowledge that the Lord will do His part, if we do ours.

Assignment:

1. You may wish to dramatize one or more episodes from the next story. Why not try the scene which follows the arrest of the brothers after the second visit. Choose Joseph, Benjamin, the officer and Jacob carefully. Make the dialogue simple.
2. Start your list of General Church authorities.

EASTER PROGRAM

April 13, 1941

JOSEPH THE FORGIVING BROTHER

Lesson 14. For Sunday, April 20, 1941

"God did send me before you to preserve life."

Objective:

To instill admiration for a generous act, and a desire to become more generous.

Point of Contact:

The family reunion! Home-coming, or any similar gathering of which the students know, and in which they may be interested.

What did Bunyan mean by:

"A man there was, and they called him mad; The more he gave, the more he had?"

Lesson Enrichment:

Our lesson for today is one of the most dramatic stories in the Bible, Joseph's sudden rise to power; the visits of the brothers; the suspense and agony; the generosity of Judah; the reconciliation. This makes an interesting story. It is a sublime story of generosity. Few people have had less reason to be generous than Joseph; the self-sacrifice of Judah is a touching episode. The outline might be:

1. How Joseph used his power to make Egypt secure.
2. How Joseph used his power to help his brothers.
 - a. The first visit. Why not declare himself at once?
 - b. The second visit. The entertainment—the cup test, the arrest, Judah's offer, reconciliation, Joseph's generosity, Israel comes to Egypt.

"Our credit in heaven is not determined by what we give, but by what we have left."

"Give plenty of what is given to you
Listen to Pity's call;
Don't think the little you give is great,
And the much you get is small."

—Phoebe Cary.

"The gifts of bad men bring no good with them."—Euripides.

Possible Methodology:

This story is ideal for dramatization by these students. The episodes are clear cut. The language is easily memorized, or it can be handled extemporaneously by some students.

Contrast Joseph's generosity with Lot's

attitude. Contrast his use of power to do good with that of modern dictators—selfish, revengeful, destructive.

Expected Outcomes:

1. A realization that kind, generous acts are important in character building.
2. A determination to show a generous spirit in the future.
3. Knowledge of the story details.

Assignment:

Work on General Church Authorities list.

ISRAEL IN EGYPT

Lesson 15. For April 27, 1941

"This is my Father."

Objective:

To show that honor for parents is a characteristic of great people; to present Joseph as an example of one who showed proper honor to his father; to teach honor as a desirable trait.

Point of Contact:

1. "Word of honor" tests! So you take them seriously?
2. Blessing of children in church.
3. Voting to sustain our authorities.

Possible Methodology:

The blackboard should be used to trace the lineage of Abraham, through Isaac, Jacob, Joseph, and finally to Ephraim. No effort should be spared to make clear that most members of our Church are of Ephraim, and that the blessings pronounced by Jacob upon his head are ours if we will live for them. Read what Jacob said to each of the twelve sons, so you may be prepared to show that the greatest blessings, and the birthright were reserved for Joseph and his sons. These blessings are recorded in Genesis 48 and 49. They are great character sketches—not for the pupils' interpretations, but so you may show the worth of Joseph's blessings by comparison.

It would be well to dramatize Jacob's blessing of Joseph's sons in order that the students may see how Ephraim was selected to receive the greater blessing.

Lesson Enrichment:

Picture vividly the scene when Joseph takes the old gentleman, Father Jacob, into the presence of Pharaoh. Some men would have been ashamed to present Jacob to such a ruler. He was 130 years old, feeble, partially blind and he was not trained in the

courtly graces. Joseph had won the honor of Pharaoh. He, in turn, now does honor to his own father. Catch the pride in Joseph's voice as he announces, "This is my father."

As the hour passed, Pharaoh felt the influence of Jacob's spirit. Most people came to Pharaoh and bowed before him for blessings. Before Jacob left, he blessed Pharaoh! The inspiration of that blessing did much for Pharaoh. Certainly it raised Joseph still higher in Pharaoh's eyes, because Joseph honored his own father.

Why were the blessings given? By that means the birthright is handed on. Joseph received it because of his faithfulness. It is one of the marvels of religious history that Joseph should have been found worthy of the blessings after so many years of living among strangers who were idol worshippers.

How important it is that we remember who we are, no matter where we may be. Man may forget and become careless, but the Lord is always mindful of the seed of Abraham.

We are the seed of Ephraim. How can we honor our fathers? By going to the temples and working for them there. Are there other ways?

The land of America is the land of Joseph. The lesson manuals formerly used by the Junior Genealogical classes have some excellent material on birthrights, blessings, ancestry, etc.

Expected Outcomes:

1. Greater reverence for our ancestry.
2. A desire to be linked to them and be worthy of the blessings of Israel.
3. Increased knowledge of our ancestry.
4. Students should leave the class determined to be more respectful, loving and kind to their parents. Through them, usually these blessings have come.

Assignment:

Complete your list of General Church Authorities.

Sonnet to

THE ROCKS

By Bertha A. Kleinman

If rocks could speak and I could learn their tongue,
 If rugged mounds could call and I could hear
 If granite peaks with valleys strewn among,
 Entoned their message from their heights austere,
 If rocks could speak and I could read their text,
 If from their scarred and fissured legendry;
 I could imbibe the meaning there annexed—
 Till it became my soul's itin'rary;
 If rocks could speak and wake the hills with song,
 This is the challenge they would hurl to me—
 To build as they, wherever I belong,
 With face uplifted to the storms that be—
 Let it be crowning steep or sepulchre,
 To build as they and steadfastly endure.



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser

Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT
For Boys and Girls 8 and 9 Years of Age

LESSONS FOR APRIL, 1941

SELF-RELIANCE

Lesson 13. For April 6, 1941

Introductory:

A brief review of the preceding lesson will help to revive the sense of gratitude which, it is hoped, was a potent outcome of that lesson and will lay a good foundation for the development of the lesson on self-reliance.

The purpose of this lesson is to encourage the children to be self-reliant. It should be easy to do this, since the preceding lesson brought out how much has already been done for the benefit of children and others by the people of former generations.

The reading period will put the matter clearly before the class. The conversation period should give them ample opportunity to talk about what they can do for themselves and what they hope some day to accomplish. Teachers should be on the alert to safeguard the enthusiasm and hopes of the children as they may express them. Some children may be prone to criticise or ridicule other children for their enthusiasm and their elaborate ambitions. Other children may be prone to boast or to engage in big talk about what they are going to do. Unless the teacher is careful one of the undesirable outcomes of such a lesson will be some degree of profitless and wasteful day-dreaming.

The teacher should, therefore, take the precaution of making very careful preparation and of having many specific suggestions to offer the children embodying immediate, simple, present, every day tasks and accomplishments within the experience and reach of the children at once, by which they can express their desires to be self-reliant. For example, which of the children dress themselves completely, bathe themselves, keep their hair, hands, clothes, and rooms tidy and clean? Which of them have work assigned to them to do at home? What do they do for father and mother? What might they do for the Sunday School class, for the ward, and for the church? How well do they take care of themselves in the presence of others, in the school room, on the play ground, in church? How well do they protect themselves against the dangers of traffic and other daily hazards?

Looking Forward to the Next Lesson:

Observe that the next lesson on sharing and tithing takes the children one more step and shows how they can do something beyond their immediate homes and families and moving into the community and the Church of which they are members. Have the children bring to class next Sunday pictures of Church buildings. These can be used to illustrate some of the ways in which tithe-payers are partners in the great good enterprises and projects which the Church sponsors.

EASTER SUNDAY

April 13, 1941

SHARING AND TITHING

Lesson 14. For April 20, 1941

The lessons in this course are designed to acquaint 8 and 9 year old Latter-day Saints with the elementary aspects of principles of the Gospel and to motivate them to feel and to do something which will lay the foundation for strong, useful, life-time habits. One of these is paying tithing. Paying tithing as a matter of principle and habit is really a high-grade form of sharing. It is properly looked upon among Latter-day Saints as a good demonstration and evidence of faith.

The purpose of the present lesson is to help the children to see that the great altruistic work and the wonderful accomplishments of the Church, are made possible by the tithe-payers of the Church and that they are in fact partners with the Lord in the great benefits which mankind enjoys by reason of the work of the Church of Jesus Christ of Latter-day Saints. For the pupils the Manual phrases it thus: "The Lord's work is to do good for the people of the world. The Lord loves people who want to do good. He loves people who do His work. He loves people who give their money as tithing. He blesses them for their unselfishness and generosity. He blesses them with happiness."

Invite the bishop to come to your class on the Sunday when this lesson is taught. Invite him to read the lesson from the Manual while the children are engaged in the reading period. Then ask him to tell the children

simply and briefly what he does for people who are sick and poor, in need and distress and where money comes from to do this. Ask him to list on the blackboard other things which the Church does for people, such as building and maintaining temples, hospitals, schools, seminaries and churches.

After the reading period, guide the children in the conversation period to review the many unselfish services which the Church renders. Bring out the cost of maintaining the missionary system of the Church. This money is spent for the benefit of the people of the world.

It is hoped that one of the outcomes of this lesson will be a feeling of pride and satisfaction for the good the Church does and a desire on the part of the children to accept their little share of responsibility for the work of the Church and to discharge both by man power as well as by money power.

Looking Forward to the Next Lesson:

The next two lessons present another distinctive aspect of being a Latter-day Saint. Before introducing this lesson, try and find some athletic, exemplary young man in your ward and invite him to come to your class when the next two lessons are to be taught. Ask him to read these lessons and to come to your class prepared to answer the questions of the children about specific details of athletic competitions. If you can make the arrangement, make the announcements today. It should arouse interest, since the boys and often the girls enjoy athletic competitions and will be thrilled with the prospect, of interviewing an athlete. It would be advisable to remind the visitor that you are featuring him and to hint at his responsibility to be exemplary.

THE WORD OF WISDOM

Lesson 15. For April 27, 1941

This lesson comes at about the time of the year when school track and field meets are being held. The athletic stories, which serve as a foundation for this lesson, should, therefore, be timely and forceful.

If you are successful in finding an exemplary young athlete to come to your class as suggested in the preceding paragraphs, consider having him read all or part of story fifteen to the class, if he is a good reader and can get into the spirit of the story. Otherwise, let the children take turns reading it aloud. This story is so good that it deserves to be read aloud and very well. It is a dramatic and an impressive story.

After the reading has been concluded, let the children ask the young athlete questions about training rules and health. The teacher

might suggest to the children that they ask him about foods athletes are advised to eat, and what they are advised to avoid.

This can be such an interesting session that the teacher may find it difficult to reserve a ten minute period for himself. But he should plan the presentation that way at least in the second lesson on the Word of Wisdom, scheduled for next week, if he could not do so this week. During the teacher's period, he should bring out the fact that the work which the Lord has given the Latter-day Saints to do is so important and there is so much of it, that the Latter-day Saints must preserve their physical efficiency in order to do it well. If Latter-day Saints obey the Word of Wisdom and keep their bodies strong, clean, powerful, and efficient, they will have good health, great endurance, strength and the happiness which comes from health and from great accomplishments.

The teacher should put on the blackboard before the class meets the points which the Word of Wisdom contains. It should be a simplified, brief list of (1) what is not good for man (2) what is good for man and (3) the promise given to those who obey the Word of Wisdom. Placing this summary before the children in this manner enables the teacher, the visitor and the children frequently to refer to it and to review the points specifically, this week and next. Don't take the time of the class to put this summary on the blackboard. Save time by doing it before the class comes into the room, but refer to the blackboard summary frequently for the specific points you want to emphasize. Keep it on the board through the lesson of next week.

A film and sound recording entitled "Out of the Game" presents in very interesting and dramatic way some additional testimonials about the value of obeying the Word of Wisdom. One of these films and the accompanying sound recording have been sent to each stake by the General Church Campaign Committee against the use of tobacco and alcohol. Each Stake has film and sound projection equipment adapted for the reproduction of this film and sound recording. Ask your superintendent to obtain this equipment, film and recording for you and then you arrange to have your class hear it at a week-day social of the class, within the next week or two. The presentation is too long to be included with the material in this lesson in the forty-five minute Sunday School class period without crowding out too much of the regular lesson. Furthermore the subject is so important that it deserves the extra treatment which the week-day social period would provide.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

For Children 6 and 7 Years of Age

LESSONS FOR APRIL, 1941

JOY AND HAPPINESS

- I. What We Enjoy.
Nursery—Food, Clothing, Shelter, Play, Sunshine, Water.
Kindergarten—Nature, Animals, Plants, Sunshine, Water.
Primary—People—Our Family including grandparents and others residing in our home—servants and boarders.
- II. What Other People Enjoy.
Nursery—What the members of our family enjoy.
Kindergarten—What our playmates enjoy.
Primary—What our neighbors enjoy.
- III. What We Enjoy In Our Sunday Home.
Nursery—Singing, listening to others sing, meeting our playmates, drawing pictures for the lessons.
Kindergarten—Greeting our playmates, selecting songs, leading songs, looking at the picture books, doing errands, helping with stories and lessons.
Primary—Greeting the members of our Sunday Home Family, leading in the prayer, the Sacrament Gem, partaking of the Sacrament, expressing our views, taking care of ourselves, being a companion to the younger children.
- IV. What Our Heavenly Father Enjoys.
Nursery—Giving us food, clothing, shelter, play materials and to have us thank Him in prayer.
Kindergarten—Having us enjoy the animals, plants, sunshine, water. Having us be kind to the animals that He has created. Having us thank Him in prayer.
Primary—Giving us parents, brothers, sisters, relatives, friends, and neighbors.
 Having us be kind to each other.
 Having us thank Him in prayer.

Objective: Immediate:

To cooperate together in setting up a situation in our Sunday Home where we can all experience a period of joy and happiness each Sunday.

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1. Since our influence in the home and the community is limited, we must strive to make the most of the golden opportunity afforded us during time we are together each Sunday.

2. Discuss the various situations we and other people enjoy.

3. To evaluate these situations and decide which are the most valuable.

4. To discover the ultimate source of joy within ourselves.

Remote:

1. To establish within ourselves an optimistic attitude toward life.

2. To develop our ability to discover God's purpose in and through all His universe.

3. To arrive at that state of being in which pure joy supersedes mere material pleasure.

THE CHRIST IDEAL

JOSEPH SOLD BY HIS BROTHERS

Lesson 14. For April 6, 1941

Texts:

Genesis 37.

References:

Hurlbut's *Story of the Bible*, pp. 90-94;
Bible and Church History Stories, pp. 70-75.

There is no more beautiful story in Bible literature than that of Joseph. It is hoped teachers find the opportunity to listen to the dramatization of this over the radio. This present presentation makes one indeed see the greatness of this character. It would be well before teaching this lesson to read the entire life of Joseph found in Genesis. The following hints may also add to your background.

Jacob stayed some twenty years in Haran. There he married Leah and Rachel, his uncle Laban's daughters. All told, twelve sons and one daughter were born to these two and two other wives. He always remembered God's promise to bring him back to the land of Canaan. Finally he was permitted to return.

Jealousy of Joseph was due largely to his superiority. He was no doubt his father's overseer of the flocks. (See Washburn's comments on this lesson.)

This story, more than any other in the Old Testament, portrays love and forgiveness

akin to that shown by Jesus. His brothers were rough bearded desert men. Joseph owed them nothing. Revenge would have dictated that he punish them for their crime in selling him. But not so with Joseph. He is completely loving and completely forgiving.

When we think of this beautiful story of Joseph it reminds us of a little prayer we find in the *Book of Life*. It goes something like this:

"Help me, O God, to be loving and forgiving. May I not think unkind thoughts about other people. May I be liberal with those more unfortunate than I. May I remember how Jesus loved those who hated Him, and try to be like Him."

I am sure Joseph must have kept a prayer like this in his heart when his brothers mistreated him.

Songs:

"Remember God is Watching You," *Kindergarten and Primary Songs*—Taylor. "Love At Home," *Deseret S. S. Songs*.

Memory Gem:

The Heavenly Father loves the birds
And all things large and small,
He loves each little boy and girl,
And watches over all.

Pictures:

No. 37 and 38—Colored set for Nursery, Kindergarten and Primary classes. Pictures of family groups.

ABRAHAM, AN UNSELFISH LEADER

Lesson 15. For April 13, 1941

Text:

Genesis 13:1-12.

Abraham was born in Ur, more than 4,000 years ago. Ur was then a harbor on the sea. The river and the wind have filled the Persian gulf. Now the site of it is over 100 miles from the sea. Until recently nobody knew where Ur was. It has, however been found and partly excavated. Men lost track of the city. They would have forgotten its very name but for Abraham. The world, however, did not forget Abraham. Because of the work he did and because of his faith and unselfishness, he lived through the ages. His life will be used to instill the quality of unselfishness in the minds of the children.

The story pictures Abraham as a generous and sympathetic man. In his new home at Hebron he makes friends with the old settlers Mamre and his brothers. They seem glad to welcome Abraham among them. That

friendship continues to the last. When at his tent door, he sees three strangers, his first thought is to provide generously for them. When they tell him of the coming destruction of Sodom and Gomorrah, he can't bear the thought that good men may suffer with the wicked. To the last he was generous with Lot who certainly had not earned his generosity.

We should like teachers to especially take note of the part of the lesson with the Bible verse and do the exercise suggested. This type of exercise is especially liked by the children and acquaints them with the beauty of the Scriptures.

Song:

"Have I Done Any Good in the World Today?" *Sunday School Song Book*.

Memory Gem:

"If somebody's tired, or somebody's old,
Or somebody's eyes can't see.
I'll use my feet and my hands and my eyes,
Their messenger I will be."

A CAPTIVE MAID HELPS NAAMAN

Lesson 16. For April 20, 1941

In this lesson we have the story of a great general who learned that only in the degree that we follow the inspired directions of the chosen servants of God may we expect to receive the blessings that they promise us.

In Elisha's day two great countries, Israel and Syria were almost constantly at war with each other. During one of these wars a band of plundering Syrian soldiers went over into the land of Israel and took captive a little Israelitish maiden. As was the custom of the times, she was made a slave and taken far away from home to wait on a great Syrian lady. This lady was the wife of Naaman, a Syrian general.

Naaman was afflicted with the terrible disease called leprosy. Those who had it often saw their skin turn white, their flesh fall from the bone, and finally whole joints fall from their bodies. Of course the little Israelitish maiden felt very sorry for her mistress' husband. She had great faith in the Lord and His prophet and told her mistress about Elisha saying, "Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy."

Someone told this to Naaman. He probably told it to his king, who wrote a letter for Naaman to the king of Israel. In this letter the king was asked to heal Naaman.

This was unfortunate, for King Joram was not a good man and had no such power. The letter should have asked this king to have Elisha heal Naaman. Of course, king Joram thought the king of Syria was playing a trick on him and was trying to stir up trouble. He acted very angry. He rent his clothes and asked if the king of Syria thought that he had the power of God so he could kill people or make them live.

Naaman had come a very long way with that letter. From Damascus where he lived to the city of Samaria is at least a week's journey by camel. Of course the king would have sent Naaman home without helping him but when Elisha heard of the incident he knew how disappointed the Syrian general would be; so he asked the king why he was angry and told him to send Naaman to him.

Naaman came with chariots, clothed in beautiful robes. He must have been astonished when the prophet wouldn't even come out of his little house to see him, but sent a messenger to tell him to go and wash himself seven times in the Jordan River. This angered Naaman. That was a dirty river. Near his home were two clear rivers, Abana and Pharpar. Their waters were nicer than that of the Jordan. Why had he come so far suffering all the time in the hot sunshine to be told to do that? At first he would not do it.

Then his servants told him that if the prophet had told him to do some hard thing, he would have done so. It was easy to do the thing Elisha had told him to do. Then he did as the Lord's prophet had told him. He bathed seven times in the river. The seventh time when he looked at his hand it was not white, but the skin on it was pink and pretty as a baby's skin.

He was so happy that he came back to Elisha and told him that he knew now that there was only one true God.

(Read also the account of this story in *Life's Lessons for Little Ones*.)

Song:

"If You Have Faith," "Little Stories in Song," or *Kindergarten and Primary Songs*—Taylor.

Memory Gem:

"Now I know that there is no God in all the world, but the God of Israel."—II Kings 5:15.

JESUS DRIVES THE MONEY CHANGERS OUT OF THE TEMPLE

Lesson 17. For April 27, 1941

Text:

Mark 11:15-17; John 2:13-22; Matt. 21:12-17.

Songs:

"Sweet Sabbath Home," *Deseret Sunday School Songs*; "This Is God's House," *Songs For Little People*, Danielson and Conant. "Please the Lord," *Kindergarten and Primary Songs*.

Memory Gem:

This is God's house,
And He is here today;
He hears each song of praise
And listens when we pray.

The cleansing of the temple took place during one of Christ's visits to Jerusalem. One place that Jesus loved very much was the beautiful temple at Jerusalem. It had taken 46 years to build and was made of pure white marble. In it prayers and sacrifices were offered up to the Lord. Inside the building all was quiet and reverence. Outside things were very different.

When Jesus visited the temple this time He was terribly shocked. Outside in the courts it looked like a market place. Sheep were bleating and pigeons in cages were cooing. Servants of the high priest were selling these animals to good people who wished to offer them up to God. The prices charged were also outrageous. Nearby were money changers. All money paid in at the temple had to be local coin. These money changers were generally cheaters. They charged the visitors enormous rates for changing their money.

This raised Jesus to a high point of righteous indignation. He had the greatest reverence for the temple. To Him it was a house of prayer. But the high priests and their hirelings were making it a den of thieves. Jesus showed Himself to be a man of great strength. He seized cords, made whips of them, drove out the thieves, overturning the tables of the money changers.

The act was daring. As the head of the temple was the high priest, Jesus to them was usurping his place. Of course they wanted to know by what right He did it. His answer meant by right given from God.

Pictures:

No. 400 Set of Colored Pictures for Nursery, Kindergarten and Primary.

Also pictures of temples found in Magazines, post cards, etc.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

LESSONS FOR APRIL, 1941

JOY AND HAPPINESS

- I. What We Enjoy.
Nature, Animals, Plants, Sunshine, Water.
- II. What Other People Enjoy.
What our playmates enjoy.
- III. What We Enjoy In Our Sunday Home.
Greeting us playmates, selecting songs, leading songs, looking at pictures, doing errands, helping with stories and lessons.
- IV. What Our Heavenly Father Enjoys.
Having us enjoy the animals. Having us be kind to the animals He has created. Having us thank Him in prayer.

Talk about each of these blessings as it meets our needs.

Why do we enjoy the sunshine?
Why do we also enjoy the rain?

Songs:

"God's Love," "The World Is So Lovely," in *Little Stories In Song*.

Lesson Story:

Genesis 1:1-3.

Teacher, draw or write a list of things God has made to make our world beautiful.

Read carefully the verses suggested in Genesis. See also the stories, "A Donkey Asks For Mercy," and "The First Family," in *Life Lessons For Little Ones*.

Do not stress the Biblical sequence of the making of the world.

OUR BEAUTIFUL WORLD

Lesson 14. For April 6, 1941

Objective:

To develop an attitude of appreciation for animals, plants, sunshine, and water, which are some of the blessings we enjoy.

Lesson Development:

(What we enjoy: Nature, animals, plants, sunshine, water.)

1. Use "real objects" for point of contact in this lesson.

Would a kitten, a pigeon, a turtle or some other animal, carried in a screened box, be a disturbing factor in Sunday School on this Sunday? Use your own judgment about this. You could use angleworms.

This would afford a fine opportunity for the children to practice self-control, faith, co-operation and other virtues.

The teacher could study the children's attitudes toward animals and insects.

Discuss the animal's life, needs, joys.

Show pictures of children with animals.

What was Jesus' attitude toward animals?

How can animals be hurt? Do we get joy in hurting them?

2. Use a potted plant with a seed on it, if possible, rather than cut flowers.

Talk about the shrubbery, trees and grass with which the children are familiar. How do they contribute to our joy? How can we contribute to their joy? Who made them?

3. Draw a picture of the sun.

Draw drops of rain.

RUTH AND NAOMI

Lesson 15. For April 13, 1941

Objective:

To develop an appreciation for playmates and to discuss how we can show them that we love them.

Review Last Sunday's Lesson:

(What we enjoy.)

Stress the enjoyment we get from all of God's creations. What does Paul's dog do to give Paul joy? How do Betty's goldfish bring her joy, etc.

What do Paul and Betty do to give joy to their pets.

Review the songs sung last Sunday.

Lesson Development:

(What Our Playmates Enjoy.)

Carefully select pictures of children playing together.

Let the children tell who their playmates are and how they play with them.

Discuss what they like best to play together.

Then talk about the individual joys they have. Mary likes to draw pictures for me. She is a good drawer. Bobby enjoys riding my bicycle. He doesn't have one. Patricia, likes to play with my dolly best, because mine is a Betsy-Wetsy doll. I like to let Patricia play with my doll.

Center this discussion entirely around the joys of others rather than joys for self.

Songs:

"The Sunshine's Message," "Wear A Smile," in *Little Stories In Song*.

Lesson Story:

Book of Ruth.

1. Present pictures No. 108. Set of Colored Bible Pictures For Nursery Class, Kindergarten and Primary. Sold at the Deseret Book Co., Salt Lake City, price 75 cents.

2. Stress Ruth's unselfish attitude.

3. Let the children decide which of the two, Orpha or Ruth, Naomi would rather have remain with her. Why?

Supplementary Story:**THE TOP AND THE BALL**

A Top and a Ball lay together in a drawer with some other toys. The Top said to the Ball: "Why should we not be the very best of friends, and play together, as we are lying here in the same drawer?"

But the Ball, who was covered with Moroccan leather, and thought she was so very fine, would not reply.

The next day the little boy to whom the Top belonged painted it in red and yellow, and drove a brass nail into the head. This looked really beautiful when the Top spun around.

"Just look at me," he said to the Ball. "Am I not pretty, too?" Let us be companions. We should be very happy, for you jump and I dance and there would be no happier playmates than we two."

"Do you think so?" said the Ball. "Perhaps you do not know that I am made of Morocco, and have a cork in my body!"

"Yes; but I am made of mahogany," said the Top. "The Mayor himself turned me, for he has a turning lathe of his own. He enjoys making tops to please the children."

"Is that really so?" asked the Ball.

"Just as true as that I can spin," said the Top.

The Ball looked at the pleasant, happy little Top and said, "But I want to be the swallow's playmate. Whenever I fly up into the air, he calls from the tree top; 'Will you, will you?' and I have said 'Yes,' but I will always remember you, Top."

"Oh, very well," said the Top, "but you can't play with the swallow, and you can come with me; still, do as you wish."

The next day the Ball was taken out of the drawer, and the Top saw her flying high up in the air—she seemed almost like a bird. Whenever she returned to the earth she gave a little jump just as she touched the ground. Perhaps that was because she wanted to fly again, or because she had a cork in her body.

But one time, when she was sent flying in the air, she did not come back; and, although the little boy hunted and hunted, she could not be found—she was lost.

"I know where she is," thought the Top. "She has gone to the swallow's nest; she has gone to stay with the swallow."

The Top was very lonely. He thought and thought about the Ball, and, although he spun around and hummed his pretty song, he always wanted her. Many days and weeks passed by, and the Top was growing old. His red and yellow paint had worn off, and the little boy did not play with him as much as he used to. One day the Top was gilded all over. He looked like a gold top. The little boy thought him more beautiful than ever before. The Top spun and hummed and jumped about, but all at once he went too high, and was lost. They searched everywhere, but no one could find the golden top. Where had he gone? He had jumped into the dust bin, where all sorts of dust and rubbish had fallen from the roof.

"Well, well," said the Top; "This is a queer place! All my gilding will be spoiled, and I cannot even spin down here in the dark, and the little boy will be lonely."

Just then he heard a weak voice say, "Oh, dear, I have been lying here for weeks with no one good enough to play with. I wanted to live with the swallow, but I fell in here."

The Top knew that it was the ball, lost so long ago. Just then a maid came to clean out the dust bin. She took the Top to the little boy again, and both the Top and the boy were happy. But the Ball was thrown away. The Top never spoke of the Ball. He thought her a silly little Ball, after all—for it is better always to think of others before yourself.

Taken from "The Children's Hour," by Carolyn S. Bailey.

PIPPA PASSES**Lesson 16. For April 20, 1941****Objective:**

To develop a realization that joy can be experienced by mingling together on the Sabbath Day to Worship our Father in Heaven.

Review Last Sunday's Lesson:

(What our playmates enjoy)

1. Teacher, relate an experience that you have had with your adult playmates in which the playmates expressed joy.

2. The children will give like experiences (discovers what makes the children think that the friend enjoyed the experience.)

3. Review songs sung last Sunday.

Lesson Development:

(What we enjoy in our Sunday Home)

1. Use the blackboards for lists of reasons why we enjoy our Sunday Home. These lists are not to be read by the children, but used for emphasis by the teacher.

2. Decide by means of free conversation why there may be some children who do not enjoy Sunday School.

3. Discuss the responsibility each of us has in helping to bring joy to the one who is unhappy in our Sunday Home.

(Read carefully the suggestion offered at this point in the Manual on blackboard sketching.)

Songs:

"God's Work," in *Little Stories In Song*, and Chorus of, "Sweet Sabbath Home," *Deseret S. S. Song Book*.

Lesson Story:

From the "Children's Hour," by Caroline S. Bailey.

Read the poem to the children very slowly. Talk about it. Read it again if the children ask for it.

WHAT JESUS ENJOYS

Lesson 17. For April 27, 1941.

Objective:

To develop a realization that Heavenly Father has joy when His children keep His commandments.

Review last Sunday's Lesson:

(What we enjoy in our Sunday Home.)

Lesson Development:

(What our Heavenly Father Enjoys.)

The teachers will especially plan this lesson with care, writing down each step for presentation in the group, as suggested in the Manual.

Songs:

"I Love My Heavenly Father," "Jesus Our Loving Friend," in *Little Stories In Song*.

Lesson Story:

John 21:17, "Jesus Saith Unto Them, Feed My Sheep."

Have a careful picture study of pictures No. 72 and 73. Set of colored pictures for Nursery Class, Kindergarten and Primary.

Supplementary Story:**THE WISE RED GERANIUM**

There were once seven red geraniums all just alike, all in fine red flower pots, and all blossoming, and they lived together on a shelf in a hot house.

One pleasant morning they began talking together about where they would like to be when they were sold.

"I am going to live with a little princess," said the first geranium, and bloom all day long in her palace windows."

"I am going to live with a child in a red dress to match my color," said the proudest one of all.

Two of the flowers were just a little larger than the others and thought they needed more room. "We shall go to live in a very large house," said they.

"I shall go to live with a rich child," said the fifth geranium.

"I hope I'll get somewhere, where I'll be well cared for and given plenty of water," said the sixth geranium.

Then there was only one geranium left, and it had waited to speak last for it had such a modest little wish to make.

"I am so thankful to be alive in this beautiful world, I wish only to be set in the sun and make someone happy," said the seventh geranium.

So after a few days the geraniums were sold. They traveled together and where do you think they all went? To a hospital and there were little girls in red dressing gowns, playing princess and indeed they were rich, because there were so many people who loved them. Every morning the geraniums were watered and they were happy. The very happiest one of all was the seventh one who knew that his modest little wish had come true for all of them.

For were they not all setting in the sun and were they not all making someone happy?

RESURRECTION!

By Octave F. Ursenbach

AMAZED—the men of Emmaus,
Gazed on a Form in no disguise.
"Lo, can it be that here with us
The Lord sits there before our eyes?"

Look, look, He eats—eats once again—
Aghast stand we before the act.
Aye, this our witness to all men,
That resurrection is a fact"



Nursery Class



General Board Committee: Marie Fox Felt

For Children Under Four Years of Age

LESSONS FOR APRIL, 1941

"Joy and happiness," is our objective for the month of April. To achieve this, every detail in the entire Sunday School must be carefully planned and everyone interested must cooperate together in setting up a situation where all can experience joy and happiness each Sunday.

In the Nursery Class it is our purpose this month to discuss a few of the material things we enjoy and some that we do not enjoy. Young children are more interested in satisfying their immediate bodily needs than in any other activity. We must therefore base our lesson developments and discussions on these. As a base we must give our children an opportunity to express themselves freely as to their likes and dislikes.

In our first lesson we begin with the things that the children enjoy, e.g., food, clothing, shelter and play. As our preparation let us start a scrap book of pictures of good, wholesome foods such as beans, peas, carrots, tomatoes, asparagus, apples, peaches, etc. Wonderful colored pictures of these are available in many magazines. Mount these on papers that will fit in the same loose leaf book as your lesson sheets. These pictures will be valuable also in your September lessons on the Word of Wisdom. In your search, if you find pictures of undesirable foods, mount them also. You will need them sometime upon which to base a discussion of foods that are best for us not to eat. Once fixed these sheets will prove to be invaluable as a time saver.

Do the same for clothing and shelter. We can then talk about what different peoples wear and why; in what kind of homes they live and why. In each situation we will find that joy, happiness and comfort are a big determining factor.

As we collect pictures, let us include many of children playing. Much that we adults regard as work is play to children. It is largely a matter of attitude. Be sure to select pictures of play activities that are engaged in by the younger children in your neighborhood. In your class discussion of these pictures it will be easy for you to discover also which the children enjoy most and which play activity they prefer.

Where possible, get a copy of the book, entitled, "Pelle's New Suit," to use in the

development of this lesson. Just send 60 cents to Platte & Munk, Inc., New York City, and a copy will be forwarded to you. It is an attractive, interesting and delightfully useful little book. It will be necessary to order this immediately if you desire a copy to use with this lesson. You must allow the publishers sufficient time to make delivery.

Up to this point our attention has all been upon what we as individual children enjoy. With this phase thoroughly developed, might we not discuss the matter and decide that perhaps other members of our family enjoy certain things also? Collect many pictures of members of families doing things alone, together and for each other. Especially find pictures with fathers in them. Fathers are less often pictured than are mothers, so save and treasure as many as you are able to find. From a discussion of our own family joys, our story leads right into that of the prodigal son who thought only of his pleasure and not of the joy of other members of his family.

From our home and family situation, we move into the Sunday School situation. Those activities and courtesies which we enjoy are here discussed and form the basis of our lesson number 16. We have found that singing, conversation and drawing are the most popular activities in our Sunday School.

In the preparation of this lesson it is requested that each teacher learn thoroughly at least all of the songs suggested in each lesson and any others that she thinks advisable and suitable for her to sing to the children. Never sing one where it is necessary for the teacher to refer to a book or paper. The song loses its effectiveness unless it is presented informally and naturally, without effort or restraint and in connection with a natural situation with which the child is familiar. The songs suggested up to this point are:

1. "Home, Sweet Home," page 77, *Deseret Sunday School Song Book*.
2. "Sweet Hour of Prayer," page 354, *L. D. S. Hymn Book*.
3. Luther's "Cradle Hymn," page 214, *Deseret Sunday School Song Book*.
4. "Silent Night," in any Christmas Carol book.

You may know others that seem appropriate to you and if so, sing them at the

point in the lesson that seems proper. A song has greater meaning to a child if it is sung in connection with a situation that he understands.

Our lesson development in nearly every instance suggests blackboard drawing as a means of expression. For instructions regarding this activity see Nursery Department Instructor Material for March. If further instructions are desired see the book entitled, "Blackboard Sketching," by Frederick Whitney, published by Milton Bradley Company, at Springfield, Massachusetts.

As a final lesson in this month we discuss again a few of our material blessings and decide who gave them to us. Together, children and teacher, may decide if our Heavenly Father enjoys giving these blessings to us and if it makes Him happy to have us thank Him.

We can readily see that by going from

the material things that the child hears and sees and that he admits gives him joy and happiness to the source of all these gifts, our Heavenly Father, we are following correct psychological principles, going from the known to the unknown. Our Heavenly Father gives us joy and happiness by providing us with the many, many gifts and blessings bestowed upon us. We in turn can make Him happy if we will but express our appreciation and gratitude through word and deed. It is a natural and very desirable cycle.

In anticipation of this month's lessons take stock of your Sunday School situation. See if you are allowing your children all the opportunities possible for self expression and active service. Never do anything for a child that he can do for himself or others. In giving service to himself and others he is finding the true source of real joy and happiness.

A BIBLE MENU—A PARABLE

By Nephi Jensen

Two men went into a restaurant one day. One was an artist. The other was a matter-of-fact fellow, who was very hungry. As they sat down at a table each picked up a menu.

The menu had on it the reproduction of a rare painting. The artist became interested in the painting, admired it, and talked about it; but ordered no meal. His companion ordered a good dinner and ate it with relish.

The two left the restaurant, and a little later the artist commenced to complain about being hungry.

"Of course you are hungry," replied the companion. "You failed to use the menu for what it was intended—a guide to a meal!"

Most so-called Bible believers use the Bible just as this artist used the menu. They

admire its fine literature and talk eloquently about the spiritual feast enjoyed in Bible times. But they do not use the Bible as it was intended, as a spiritual menu—a guide to the enjoyment of the great spiritual graces and powers enjoyed by the ancients.

They have a theoretical religion, a religion based upon the story of one, instead of a religion founded upon an actual knowledge of God.

It was this almost unusual tendency of Christians to base their religion upon the story of one that led Emerson to say,

"We ought to have a religion of revelation to use and not the history of one."

Latter-day Saints have real religion—a religion of revelation to them, not just a "history of one."

Gratitude

By Mabel Jones

True gratitude within a heart
Evades the simplest word,
It fills the soul with glow and warmth
And struggles to be heard.

It seeks expression in a smile,
A "thank you" most sincere;
It strives to pierce formalities,
Its purpose high and clear.

Yet it must find fulfillment,
No matter how one tries,
In just the firmer clasp of hands
And grateful shining eyes.

The Funny Bone



FOR EVERYBODY

Poor Mussolini

There was a young lady named niger,
Who went for a ride on a tiger.
They came back from the ride
With the lady inside,
And a smile on the face of the tiger.

Out With It!

"My wife is outspoken."
"By whom?"

A Dangerous Crossing

Doctor: "Have you told Mr. Brown that
he's the father of triplets?"
Nurse: "Not yet. He's shaving."

At the Hospital

Doctor—How is the boy who swallowed
the half-dollar?
Nurse—No change yet, Doctor.

The Usual Way

"But surely," cried Jean, "you didn't tell
him straight out that you loved him."
"Goodness, no," Mildred replied calmly.
"He had to squeeze it out of me."

The Way of Life

Angry Hubby: "Don't I get any voice in
our buying?"
Wifey: "Sure, dearie, the invoice."

Safely Held

Mrs. Scarponi (standing in swimming pool
up to her neck): "My goodness, Tony,
where's a da baby?"
Mr. Scarponi (beside her): "He's all
right. I gotta him by da hand."

Going On Forever

An eloquent parson in the South had been
preaching for an hour or so on the immor-
tality of the soul. "I looked at the moun-
tains," he declaimed, and could not help
thinking, 'Beautiful as you are, you will be
destroyed, while my soul will not.' I gazed
upon the ocean and cried, 'Mighty as you
are, you will eventually dry up, but not I!'

Ladies, Don't Read This

"Americans will never stand for a dicta-
torship," declaims a certain politician, "to
fifty million husbands and fathers."

Out For a Good Time

"What d'ya say, Jim, we get our wives
together tonight and have a big time?"
"Okay by me, Joe, where'll we leave 'em?"

Not Grammar But Appetite

Teacher: "Johnnie, what did you have for
breakfast?"
Johnnie: "Teacher, I et six eggs."
Teacher: "Why, Johnnie! You should
say 'ate.'"
Johnnie: "Well, maybe it was eight I et."

At the Fountain

Hearing someone call the young man at
the soda fountain, "Doc," the innocent old
lady inquired, "Are you a doctor?"
"Yes ma'am," he replied, with a grin. "I'm
a fizzician."

Plain Talk

Mother: "You know, Jeffrey, Norma is
nearly 17 years old, so today I had a frank
discussion with her about the facts of life."
Father: "Ah! Did you learn anything
new?"

The Cynic

The one-ring circus was visiting a town in
the hills. The folks there recognized all the
instruments of the band except the slide
trombone.

One old settler watched the player for
quite some time, then said:
"There's a trick to it; he ain't really
swallerin' it."

A Veiled Suggestion

Voice over the phone: "I sent my little
son, James, to your store for five pounds of
apples, and I find on weighing them that you
sent only four and a quarter pounds."

The Grocer: "Madam, my scales are regu-
larly inspected and are correct. Have you
weighed your little boy?"



Little Visits From the AD-ITORIUM

"Thank God every morning when you get up—that you have something to do that day—that must be done whether you like it or not. Being forced to WORK and forced to do your best will breed in you a hundred virtues, which the idle never know."

The fair dealing policy of the Daynes Jewelry Company, since 1862, and hard work and giving good service to customers, have been responsible for the growth of one of Salt Lake's largest and most attractive jewelry institutions. A mail order department is a feature of the service given by the Daynes Jewelry Company. They can save you considerable on diamonds as they import direct from South Africa.

Do any of you sympathize with mother, or realize how hard her job was when you have seen her over the steaming tub on wash day. She has so many other things to do—that she should not be obliged to do the household washing. Have you ever been through the Troy Laundry? Everything is so nice and clean, so efficient and so well equipped.

Let the Laundry lighten labor
Let the Laundry lengthen life
Let the Laundry do your washing—
Not the washing do your wife.

Soon will come Canning Season, and no doubt, you are expecting to have a lovely array of bottled fruit, vegetables, and meat for next winter. The wide mouth Kerr Jars made by The Kerr Glass Mfg. Corp. certainly give satisfaction, because your fruits, vegetables or meat can be taken out without breaking. Try the Kerr Glass Jars, if you are not already using them.

WHY TOAST FOR BREAKFAST?

Is a question which was very interestingly answered at a visit to the plant of the Fisher Master Bakers. We also learned what makes an ideal loaf for toasting and why toasting produces certain dietary advantages. No wonder that 20% of all bread eaten in the U. S. A. is served in the form of Toast.

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